

APRIL '83

KINESIS

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news about women that's not in the dailies



KINESIS

Vancouver Status of Women

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11 Changing the role and image of women in sport is a challenging task. This month we provide a special supplement on the work to secure equal opportunities for women in this traditional male bastion.

18 Kristen Penn from the Vancouver Women's Health Collective provides the first of a two-part feature on women and psychiatric drugs.

20 What is the situation facing midwives in Canada? How do we stack up with the rest of the world? Saskatchewan midwife Cathy Ellis details the struggle facing midwives in Canada.

21 Mary Daly, a special guest at UBC's women's week, encourages women to throw off the trappings of patriarchal culture and warned of 'the terrible taboo'.

2 Mother's Day is more than cards, gifts, or breakfast in bed. Wages for Housework has planned an alternative celebration for moms and their children.

4 The recommendations of the B.C. Human Rights Commission are a step forward and should be supported. Debra Lewis explains why.

5 Aboriginal women are taking on the issues affecting the lives of themselves and their people. And they're still dealing with the white man's lies.

6 Kinesis reports on three of the talks delivered at a recent public forum on pornography.

10 Ann Hansen and Julie Belmas await trial at the Oakalla prison. Claudia MacDonald talked with the women about life inside the prison since their arrests.

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Please remember that VSW operates on inadequate funding — we need member support!

Porn forum toughens fightback

More than 200 people gathered at the Robson Square theatre on March 20 to discuss pornography and anti-pornography organizing strategies within a feminist perspective. Sponsored by the Vancouver Status of Women (VSW) with support from the Vancouver Association of Women and the Law (VAWL), this public forum was an opportunity for anti-porn activists and interested individuals to share information, experiences and ideas toward strengthening the anti-pornography fightback.

The forum was timely. Pressure against pornographers and their distributors (most notably Red Hot Video) has steadily mounted during the past year and shows no sign of letting up. The most recent action was BCFW's successful mid-March picket of the Red Hot Video chain. Plans for a week long picket of Vancouver's Main Street store are in the works. People Against Pornography, one of several local groups working on the issue, intend to picket the store from six a.m. to midnight throughout the week May 2 to 9.

Women Against Pornography (WAP) in Victoria are stepping up their educational campaign in preparation for the trial of



A Victoria Red Hot Video outlet charged on three counts of obscenity in late January. The trial is slated to begin May 9. The group wants to pack the courtroom and is asking Vancouver women to join them. (VSW is a contact group in this city for anyone planning to attend the proceedings.)

Women attending the forum moved from a morning spent viewing and analyzing the range of pornographic images prevalent throughout society to an afternoon of discussion on the varied approaches being used to confront the pornographic industry. Talks by Debra Lewis and Regina Lorek, combined with a powerful slide-tape presentation on abusive images of women in both the mass media and pornography, brought the urgency of this issue home to the women and men attending the morning session. An abridged version of Debra's talk on 'Feminist Perspectives on Pornography' and Regina's talk entitled 'Who is Hurt? Who Benefits?' is provided in this issue.

The legal avenue, limits to legal controls, grassroots organizing and community action strategies were introduced through an



afternoon panel session open to women only. Janes Andrew's background presentation on current legal strategies, in particular amendments to the Criminal Code and the B.C. guidelines, also appear in this issue in an abridged form.

A meeting of the network of anti-porn groups in the Lower Mainland will take place April 14 at 7:30 at VSW. The network will discuss the ideas and suggestions coming out of the forum and what the various groups have planned for the near future.

NAC conference

More than 350 delegates, representing 180 Canadian women's groups, converged on Ottawa for the 10th annual conference of the National Action Committee on the Status of Women.

The score of resolutions passed, ranging from a call for disarmament to employment strategies to deal with technological change, provide NAC with direction for action in the upcoming year.

Delegates unanimously called for Canada to withdraw from the NATO/NORAD alliance and the defense production sharing agreement which forces Canada to increase its military expenditures at the expense of essential services and jobs. Moreover, they want Canada to cut its military budget by 50% and reallocate the freed resources for social services and economic growth and development.

The resolution also condemned the Canada/U.S. umbrella agreement to test arms in Canada and any request to test arms that would be agreed upon in secret.

NAC will also call on the Justice Minister to insist that the ministry strongly defend the challenge to the abortion conditions of the Criminal Code by Joe Borowski, particularly that any evidence regarding personhood beginning at conception be refuted.

There are 220 member groups in NAC, representing more than 3 million women.

Legal services slashes budget

Legal Services Society recently announced a series of drastic cuts planned for its legal assistance program, made necessary by the Provincial Government's failure to provide the \$2.4 million promised to the Society last December for 1983/84.

- Effective April 15, 1983, no one charged with a summary conviction offence or an offence under the Juvenile Delinquents Act will be provided with a lawyer.

- From May 15 to August 15, no lawyers at all will be appointed to act for people unable to pay for legal services.

- Effective September 1, all duty counsel work (lawyers advising accused people before their first appearance, and speaking to bail on their behalf) will cease.

These cuts are particularly severe for women. For a three month period there will be no possibility of getting a lawyer to act for a woman who is being beaten, who requires a divorce on the grounds of cruelty, whose husband is about to abduct with children, and so on. These cuts come on top of the cuts to services made by the LSS in October 1982, in response to a directive from the Attorney General. At that time, virtually all Family Court assistance was eliminated, and assistance in Supreme Court was limited to only the most urgent cases. Financial

eligibility guidelines were reduced and set at the federal poverty levels, and user fees were introduced for clients receiving services - \$30 for people not on social assistance, \$10 for those receiving social assistance.

According to the Legal Services Society, the numbers of applications for lawyers in family matters has dropped since the cuts in October. An LSS spokesperson explained that this meant that women were unaware that there was any service at all, and were going to court on their own to try to vary maintenance orders, gain custody of their children, or get their husbands to pay arrears on maintenance orders which had been made in the past.

The Legal Services Society faced a financial crunch last fall. Because of a dramatic increase in the numbers of people requiring services the Society faced the possibility of not being able to pay all of the lawyers appointed. At that time the Attorney General granted \$800,000 towards the 1982/83 fiscal deficit, and promised to seek a further \$2.4 million from Treasury Board (the body which approves all Ministry budgets) in 1983/84. The Attorney General recently advised the Society that it could not count on the \$2.4 million for 1983/84. At press time talks were continuing between the Society and the Attorney General.

Women and Sport

One of the issues that is often neglected by feminists and their organizations is persistent lack of equal opportunity for women in sport. With the help of the Canadian Association for the Advancement of Women and Sport (CAAW&S) Kinesis looks at some of the problems still facing women athletes and the progress they have made. See p. 11 - 17.

MOVEMENT MATTERS

Mothers together make hard times better

In 1978 the Federal Advisory Committee on the Status of Women published statistics showing that our housework was worth 26 billion or 27% of all the production in this country. That was five years ago. Our work is still unpaid. We still do not have the benefits of other workers: vacation, pensions, sick leave and grievance procedures.

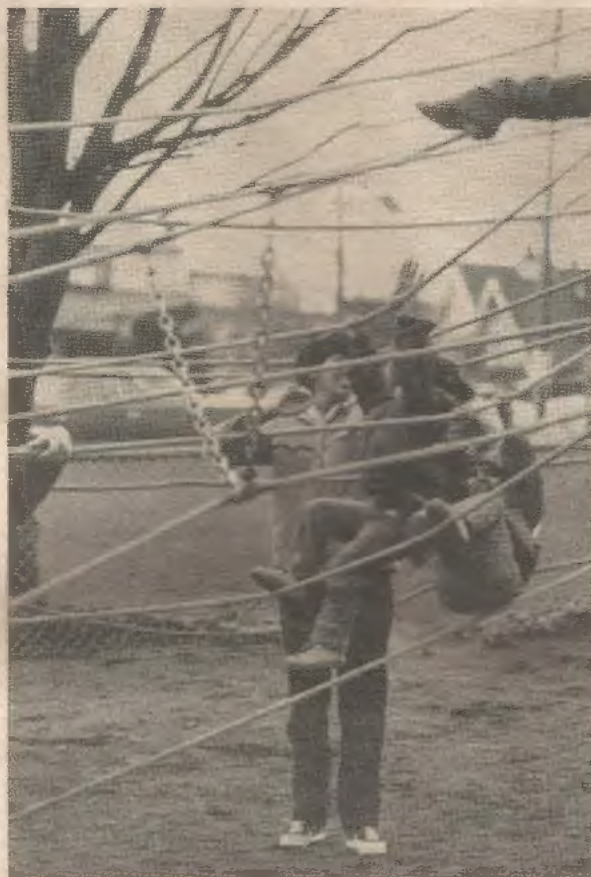
Women have always been told that money is not available, that other issues are more important. Today we are told there is a recession, and cutbacks are necessary. Yet billions of dollars a year go towards military spending. Monies that could house, clothe, feed and pay for the services of women. According to the United Nations Statistics: one years schooling for 16 million children = one trident submarine; one hydro station = one aircraft carrier; 36 three room apartments = 1 leopard II tank; five hospitals = one MX Intercontinental Ballistic missile; 28 Kindergartens = one tank battalion exercise.

The World Health Organization Statistics say: the 1982 World budget for defence is \$600 billion (U.S.) for one year, or more than one million (U.S.) dollars per minute. All medical research for the world is less than 20% of all military research money.

Enough money for food, water, education, health and housing for everyone in the world has been estimated at 17 billion dollars per year, or as much as the world spends in arms every two weeks. In Canada, MacEachan's Budget for military spending was 5.92 billion for military in 1981-82 and 7.00 billion in 1982-83. By the same token Medical research for 1981-82 was \$0.1 billion.

Obviously, the money is there, but governments' priorities are not with women. Are the cut backs due to an economic recession, or are governments foregoing our real needs in order to prepare for war?

Julia Ward-Howe, an American suffragist, first began to organize Mother's Day as a day for women to speak out about their rights. Mother's Day is now a commercialized day of gifts, cards and token appreciation. In 1975 Wages for Housework organized the first Mother's Day for mothers to demand money. A group of Vancouver women



together are helping to organize a day to speak out about our rights, to meet with other mothers and share our pains, our joys, and our hopes.

We are having a Mother's Day Celebration to which you are invited. Bring the children and supporters in your life. Some of the groups participating will be Mahilla, the East Indian Women's Association, Matsuri, the Japanese Canadian Women's Association, the Family Places; Success, a Chinese Association, and Wages for Housework.

There will be speakers, including Margaret Mitchell (a local federal MP and a grandmother), music, demonstrations in self defense and pottery, a clothing sale and Katari Taiko, a local Japanese drumming group. Childcare is provided as well as entertainment for children such as clowns, puppet chows and face painting. Come to your party and enjoy the food and fun and entertainment at Grandview Park on Commercial Drive between Napier and Williams on Saturday May 7th from 2 - 5p.m.

If you would like to join us or would like to set up a booth call Mothers Together at 255-9841.

PID Support

If you are willing to help women who have health problems such as chronic illness and/or disability, please contact the Vancouver Women's Health Collective. What is needed is practical help such as shopping, errands, cooking, transportation, and/or other chores which sick or disabled women cannot do for themselves.

There are many women in Vancouver who suffer from chronic health problems who cannot obtain regular meals and who also cannot manage to get to necessary appointments for treatments. Government cutbacks lessened an already inadequate service providing in-home care for sick or disabled women.

When you call the Collective, your name and the kind of help you are able to provide, will be recorded and given to women who call us about this kind of need. Any arrangements will be made between the women involved.

The PID Support Network is a new group which will keep in touch by newsletter and phone. Women with PID are often isolated by illness and the purpose of the

Network is to end this isolation by helping women with PID to contact each other to share information and support. Our newsletter will contain information about PID - the latest articles, material about alternate approaches to healing, reports from women about personal experiences, tips on local practitioners or clinics which might be helpful, and so on. We'll also list the names and phone numbers of women willing to talk to other women about PID.

If you would like to be included in the list, just let us know. Otherwise you'll receive your newsletter, but your name and phone number will not be given to anyone. It's up to you. The PID Support Network is being organized by women who have chronic PID.

If you'd like to help or if you would like more information, call Mari at 253-5983 (after 11:00a.m.) or the Vancouver Women's Health Collective at 736-6696. To join the Network and receive newsletters (we hope to publish one every three months) you should send \$1.00 to cover postage, if you can afford this amount - otherwise just send what you can to M. Wright, 1829 Kitchener Street, Vancouver, V5L 2W5

Fierheller must go

The Vancouver Status of Women has challenged the United Way's persistent attempts to portray George Fierheller's position on its Board of Directors as acceptable. Fierheller, who until recently was next in line for the presidency of the organization, is also president of First Choice's Premier Cablesystems, and has repeatedly expressed his opinion that 'softcore' pornography is appropriate 'entertainment' for Canadian television viewers.

Exposure of Fierheller's connection to the United Way prompted immediate response from numerous concerned groups, including United Way employees. Fierheller submitted a resignation which was magnanimously rejected by the Board of Directors. VSW challenged that decision in a letter to the Board on March 9 stating: "We are dismayed and outraged to learn that his resignation has recently been rejected by a majority of Board members. We must question the integrity of a Board which fails to recognize a conflict of interest as blatantly obvious as Mr. Fierheller's." The letter demanded Fierheller be removed from his position.

His behaviour "is an insult to every woman struggling to achieve dignity, independence, and respect in a society which, in theory, protects the human rights of all. It is in direct conflict with efforts by the United Way to support organizations which work towards achieving equality and safety for women."

Clayton Shultz, president of the Lower Mainland United Way, responded saying he hoped that Fierheller's refusal to be nominated for the United Way presidency would allay VSW's concerns. Well no, it won't.

Pat Feindel, in VSW's reply to Schultz, states: "We will not feel assured or relieved of our concerns until Mr. Fierheller is no longer sitting on your Board."

The correspondence continues, as VSW and other groups continue to pressure the United Way to acknowledge Fierheller's blatant conflict of interest in representing the organization.

The United Way's annual general meeting is scheduled for April 28. It is important to send letters to the board letting them know that you do not want him re-elected as a board member. The address is: Clayton Shultz, United Way of the Lower Mainland, 1625 W.8th, Van., V6J 1T9.

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ACROSS CANADA

National conference formulates demands

by Paulette Johnston

The National Association of Women and the Law (NAWL) held their fifth biennial conference in Victoria at the end of February. Plenary discussions centered around restructuring NAWL's constitution, and two of the amendments concerned membership.

As a feminist organization dedicated to law reform and public information, concern was expressed regarding the situation that could arise where anti-choice proponents could join and sway the votes at decision-making time. This has happened to several hospital boards across the country.

Accordingly, it was decided that an eligible voting member would be defined as one who had been a member for three months prior to the convention, and that all members be required to sign a declaration stating their belief in reproductive freedom of choice.

The subject of the conference was Women in the Workforce: Affirmative Action and Parental Benefits. The speakers and the workshops dispelled the commonly held myth that these programs cost employers money and are impossible to implement. As long as full-time working women continue to earn only 58 cents compared to every dollar earned by working men, shared parental benefits are not feasible. All the speakers agreed that it is not good enough to state that the provisions for shared parenting exist when it is women who are forced by economics to stay home with the children.

Equal pay for work of equal value must be fought for, because until women have wage parity with men, talk of shared parenting will remain just talk. A delegate from the Winnipeg caucus made the very valid point that we as feminists must stop considering ourselves lucky when we are in a shared parenting relationship; we are not lucky, it is our right to expect that parenting is no more the job of one parent than it is the other's.

On the subject of affirmative action, speakers criticized the government's position that such programs be left to the discretion of individual employers. Shelagh Day, Director of the Saskatchewan Human

Rights Commission and formerly with B.C. Human Rights ("always a kamikazee job") stated that the problem with affirmative action in Canada is that we're not going about it right. We're calling just about everything affirmative action.

She cited the example of the company who employed handicapped people to do telephone soliciting for light bulb sales and suddenly wanted to call it an affirmative action program, and were surprised when the Saskatchewan Human Rights Commission turned them down. The U.S. has made a commitment to end employment discrimination and has been working to improve and streamline the procedures used to assist companies in implementing affirmative action programs. Canada could learn from the U.S. experience.

On other subjects, NAWL members voted:

- to establish a committee to examine the current federal and provincial laws on pornography and obscenity and to formulate a legal definition of pornography.
- to lobby provincial and federal governments to endorse and strengthen legislation against pornography.
- that NAWL lobby the Federal government to assume a more active role in educating the public on the dehumanizing effect of pornography on society.
- that all Pay T.V. Companies, as a prerequisite to obtaining a broadcasting licence, adopt the guidelines established by the Task Force on Sex-Role Stereotyping in the Broadcast Media.
- that NAWL demand the reinstatement of all Indian women and their children who wish to regain their band membership and status rights lost as a result of the discriminating provisions of the Indian Act.
- that NAWL support efforts to establish government-funded public awareness and medical education campaigns and screening centres for persons who may have been exposed to D.E.S. (diethylstilbestrol) prenatally, and that a voluntary registry of women who took D.E.S. during pregnancy and their offspring be established and maintained for the purpose of follow-up care and treatment of long-term medical problems.

NAWL plans to take the resolutions that were passed at the conference and make them issues in the House. They have had some success in getting heard and in being acknowledged in the House during the past year so it is likely that they will continue to be successful. Hopefully the dedication and high energy displayed at the conference will result in real action.

(Paulette Johnston is the Office Co-ordinator for the Port Coquitlam Area Women's Centre.)

Ottawa women protest pornography

by Maureen McEvoy

OTTAWA - The Ottawa Women Fight Pornography group held an educational picket on the opening of Ottawa's newest shopping centre March 16.

The Rideau Centre - a \$250 million shopping, convention centre and hotel complex that took ten years to complete, includes the only Eaton store within the city of Ottawa.

The purpose of the picket was to draw attention to the relationship between the Eaton family and Playboy programs on First Choice TV.

The Eaton family owns 80 percent of Glen Warren Productions Ltd., which, in turn, owns Baton Broadcasting. Baton Broadcasting has the contract to produce material for Playboy programs on First Choice Pay TV.

Dianne Kinnon, a member of the OWFP group, said the reaction of the shoppers and pedestrians was positive. "We were surprised at the level of awareness against pornography," she said.

The women handed out leaflets explaining the relationship between Eaton's and the Playboy programs as well as forms for shoppers to pledge not to shop in the Eaton stores. The group also prepared a form letter to Frederick Eaton, president of the Eaton company, protesting his company's support of pornography.

KINESIS

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Alberta judge rules victim at fault

On March 14, Chief Justice William McGillivray of the Alberta Appeal Court, handed down a decision to reduce a twice-convicted

rapist's sentence from eight years to four years.

Chief Justice McGillivray seems to think the woman was partly at fault since she had gone to the man's home at 3:00 a.m. for beer and marijuana. He stated that, "...one might not be too surprised if something happened under the circumstances."

The woman, who was disabled by polio, was helpless after the rapist kicked her crutches away. However, to the judge, consent seemed to be implied because she was there in the first place.

As there is no appeal planned, it is important for women and women's groups to send letters of protest to the Alberta Attorney General, Neil Crawford, 9833 - 109 Street, Edmonton, Alberta, T5K 2E6.



HUMAN RIGHTS

Recommendations need action

by Debra Lewis

In the December/January issue of *Kinesis*, we ran an article outlining the provincial government's lack of action in revamping the Human Rights Code. Since then, the B.C. Human Rights Commission has held two press conferences to release three reports entitled: "I'm okay, we're not so sure about you" (on extensions to the Code); "What this Country did to us, it did to itself" (on farmworkers and domestic workers); and "How to make it work" (on strengthening the administration of the code).

"Does anybody really care anymore?" was the question raised by a reporter at one of the press conferences in February. Indeed. It's clear from the provincial government's inaction on the issues over the past few years that they don't put a very high priority on human rights. It's equally clear that unless women and other affected groups put a good deal of pressure on, government indifference will simply shelve these most recent recommendations.

We can't let them get away with it. While it is true that there are limitations on the extent to which human rights legislation can solve the issues of sexism and discrimination against minority groups, it is also true that entrenching protection within the law and tightening up the procedures for enforcement can provide a defense against the worst abuses.

The report dealing with extensions to the Code makes recommendations with respect to

discrimination on the basis of disability, sex, sexual orientation and age. The following recommendations are those that specifically relate to women:

- The concept of "equal pay for work of equal value" should be incorporated into the Human Rights Code.
- Protection against sexual harassment should be made explicit.
- The sections of the Code dealing with public facilities, accommodation or service; leasing of property and employment should be amended to prohibit discrimination on the basis of family status (eg. single parent families).
- Tenancy should not be denied because of age, family composition or source of income (eg. social assistance).
- The section of the Code outlining restrictions on employment advertising and requesting information on application forms or at job interviews should be expanded to prohibit enquiries into marital status, family composition, sex, age, or irrelevant criminal conviction.
- Discrimination on the basis of sexual orientation should be explicitly prohibited.
- The prohibition of discrimination "without reasonable cause" must be maintained in the Code, and expanded to provide protection in the rental of property.

In addition, the Commission recognizes that the blatant discrimination against women who are domestic workers must be reversed. Two sets of problems affect these women. For those who are live-in workers from other



photo by Claudia MacDonald

countries, the lack of secure immigration status sets them up for a whole range of abuses - overwork, little time off, sexual harassment and/or racist remarks from employers, etc. In addition, for these women and for women who are day household workers, the lack of labour standards protection makes all domestic workers among the most exploited groups of workers.

The Commission recommends that domestic workers who are currently on employment visas and those entering Canada should be given landed immigrant status (although this issue is under federal jurisdiction), and that all household workers should be included in provincial labour standards legislation (eg. the Minimum Wage Act, the Hours of Work Act, etc.)

The third report outlines changes that are needed to improve the administration and enforcement of the Code. Included is a recommendation that the Commission be separated from the Ministry of Labour and appointed by the unanimous consent of a committee of the legislature. Such changes would help to insure the impartiality of the Commission. It also proposes that the Commission, rather than the Minister of Labour, be entrusted with the decision on whether to appoint a Board of Inquiry in unresolved complaints.

It must be emphasized again that unless considerable pressure is brought to bear, these and other recommendations included in the Commission's report may well find themselves simply dropped in the government's circular file. After all, they have already managed to totally forget a similar report by the former Commission. So change is only likely to come if all concerned groups mount a campaign to tell the government that we do still care.

So what can you do? We simply have to find as many ways as possible to communicate to the government that we support the recommendations in the three reports - the extended coverage of the Code to all groups mentioned; dealing with health and wage issues for farmworkers and domestic workers; and an altered structure which would create an independent Human Rights Code.

Some places to start:

- Write letters - to cabinet ministers, members of the opposition and all members of the legislature, and especially to Robert McClelland, Minister of Labour; the Premier and Leader of the Opposition; and your own local MLA.
- Get support from other organizations in your community - your women's group, union, community organization, etc. Make sure that support is communicated to the government.
- Talk to politicians. Ask them what they have done about the recommended changes, where they stand, and whether they are prepared to support changes to the Human Rights Code this spring.

Who defines "real" discrimination?

by Lorri Rudland and Susan O'Donnell

On February 16, 1983, R. McClelland, Minister of Labour, refused to appoint a Board of Inquiry to investigate a charge of sex discrimination laid by Joy Erickson against the Chilliwack Golf and Country Club. McClelland dismissed the recommendation of the Human Rights Branch in favour of a Board of Inquiry as a "pretty stupid waste of the taxpayer's money".

The Chilliwack Golf and Country Club requires women to pay a lower membership fee than the men which becomes a justification for the prohibition of women from the golf course between the hours of 7:00 - 10:00 a.m. Saturday mornings, and 7:00 - 11:00 a.m. Sunday mornings. After the Human Rights Branch investigated Erickson's complaint, during which time the golf course refused to alter its discriminatory policies, the Branch recommended to the Minister that a Board of Inquiry be appointed. In a report carried by the B.C. Human Rights Commission newsletter, "...restricted playing times which are based on the sex of the player run contrary to the letter and spirit of the human rights code."

McClelland's trivializing statements were adopted by newspaper and television reporters who hit new lows in snickering misogyny. In doing so, an issue of fundamental importance to women became obscured and confused.

The question of credibility was not limited to her character, but to the Human Rights Branch and indirectly to the women's movement. When many of us first heard of this issue, the preferred course was disassociation.

Golf, country clubs - who cares? The real issues are violence against women, unemployment, and so on. But in doing this we align ourselves with McClelland and the masses of sneering misogynists who truly believe women's rights are a laughing matter. The issue is the right to restrict

access by gender.

Would this issue have been treated as such a laughing matter had women been denied access to restaurants, shopping malls or auto repair facilities? What if Jews, Blacks or Native Indians had been prohibited from the Chilliwack Golf and Country Club every Saturday and Sunday morning?

The popular justification for restricting women on weekends is the old - you guessed it - women stay home and don't work so they can golf anytime, whereas men work all week and require Saturday and Sunday mornings free. Hmmm...women in the home don't work? Women don't work outside of the home (what happened to 45% of the labour force?).

If the real issue is who works and how their work is organized, then perhaps golf courses should require work schedules to determine visiting rights. But of course this isn't the real issue. Sexism is.

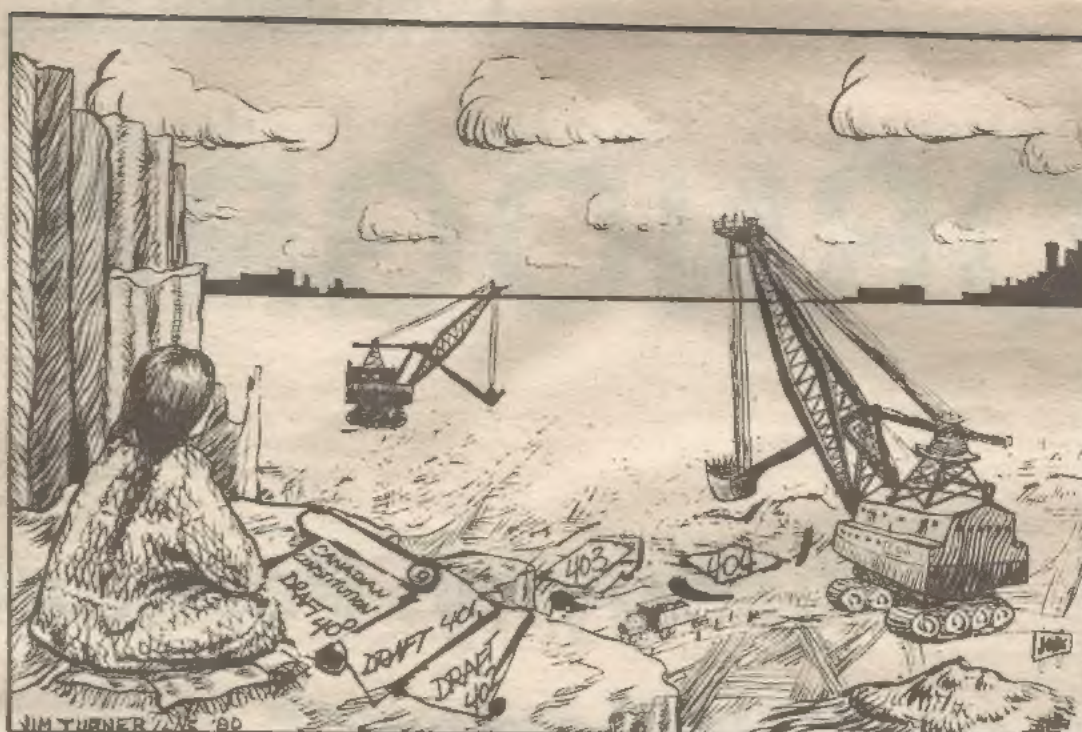
McClelland has further stated that his ministry should "get on with more important things because there are real cases of discrimination around..." Who defines "real" discrimination Bob, you or the Human Rights code passed by the B.C. Legislature? In April 1976, under a previous Labour Minister, a Board of Inquiry was appointed to investigate an identical issue of discrimination by gender on a golf course. The proprietors of the course settled with the complainant, altered their discriminatory policies and issued a public apology.

Joy Erickson is angry and has filed a complaint with the Ombudsman. She wrote the Minister asking him to give reasons for his refusal to appoint a Board of Inquiry and he replied that Ministers are not in the habit of giving reasons for their decisions. There is clearly no value in a Human Rights Code when mere mortals are faced with the absolute powers of a bureaucrat who considers himself above the law and above explanation.

by Alice Earnshaw and Susan O'Donnell

The First Ministers Conference on the constitution, held in Ottawa March 15-16th, addressed matters directly affecting the Aboriginal peoples of Canada. In this capacity representatives of Canada's Native peoples were invited to the conference to participate in discussions. However, the people with the negotiating power at the conference (the Prime Minister and provincial Premiers) represented non-native interests only. No rights of consent nor veto was given to Native leaders who were essentially present as supplicants attempting to influence the decision making process; their only power came from their ability to publicise their cause, and the facts surrounding it, in the media.

It is no wonder that Indians have called this situation colonialist. In protest of this treatment a Coalition of Indian Nations, representing about 70,000 Indians, has symbolically boycotted the conference by taking their case directly to the United Nations.



Aboriginal women

Bearing witness to oppression

experience of cultural blindness and racist treatment. She was beaten with a five inch leather strap for speaking her own language. She spoke now in our language of her fears for the Indian People. Her last words to us were "I do not know what the future will hold, but I pray that the Creator will be kind to the Indian people."

Ancie: "Our children are precious to us. Forty-one children were taken from our community in 1965."

Ancie became a mother at 14 years and both she and her child were apprehended. She became a foster child of non-Indians. Her child was taken from her and she was badgered into signing adoption papers on the promise of future contact. She has never seen that child. She was forbidden to return to Lil'wat, her home. She was sent to public school, considered below average and refused permission to train as a nurse. But she knew she was not stupid and she felt brainwashed. She was bitter and angry. Finally she was able to return to Mount Currie, became involved with a group of women who were to become the "Concerned Aboriginal Women" and slowly began to regain her identity, self-respect and cultural pride.

Marie-Louise: "People have been surprised that it is we women who do these things. But who else is there to do it?"

The most telling story of personal and communal political struggle came from Marie-Louise Williams, a leading force in "Concerned Aboriginal Women", a group of B.C. Indian women actively engaged in the ongoing struggle against assimilation. Marie-Louise has been through the residential school system and "made it" to become an "educated Indian". But one thing she hasn't become is assimilated! Now a mother of nine children she has the energy and sense of purpose to wage a ten-year battle with D.I.A. (Department of Indian Affairs) to have a Band school for her community, run by Indians for Indians.

"Nothing can be done without that D.I.A. stamp and almost everything is only done after outside experts assess the situation." Finally the school plans were approved but then expanded by D.I.A. to become a subdivision for 100 houses. They were to be built by outside contractors with outside labour, of course. Marie-Louise recounts another struggle to get the funding approved on a vote which would allow the Band to be involved in the construction, and then a further struggle to get "approved" training for Band members in the requisite skills. But this will not be the end of the perpetual 'catch 22' that is

D.I.A. bureaucracy: A maze of rules and regulations designed to prevent the Indians (for their own good) from making their own mistakes.

THE FIRST MINISTERS CONFERENCE

The conference agenda included possible alterations to the wording of Section 35 which deals with Aboriginal rights and title. This section is of vital importance to Canada's Native peoples. The definition and interpretation of the terms RIGHTS and TITLE will ultimately determine Native peoples' power to take control of their own cultural destiny.

The government of British Columbia would like to see all mention of Aboriginal Rights and Title removed from the constitution as this would make Indian Nations really vulnerable in negotiations on land claims. But for Aboriginal peoples the land is indeed the culture, as well as providing a potential escape from paternalistic economic domination by government. Aboriginal leaders want to see rights and title entrenched in the constitution; ongoing discussion to define and interpret the terms and most important, a CONSENT CLAUSE, which would require their consent to changes in the constitution affecting their future.

The issue of equality of rights of male and female Aboriginal persons was a key topic on the conference agenda. After very long discussion an accord was reached on this issue. The following wording now appears in the Constitutional Accord: "Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in sub-section (1) are guaranteed equally to male and female persons."

At last non-Indian feminists who have argued so vehemently and so long for the retention of status rights for Indian women who marry non-status men can breathe a sigh of relief. Or can they? No so fast!

As agreed around the conference table, the wording of this clause mentioned "...rights of aboriginal peoples are guaranteed equally to male and female persons." After the Aboriginal participants had left the conference the wording was changed. The new wording conveniently allows the Federal government to ignore any claims to status by persons currently defined by them as non-status or as Metis.

This leaves Indian women who have lost their status exactly where they were. Such a dishonest manoeuvre would have been less easily possible if a Consent Clause were in place.

Three weeks before the Constitutional Conference the Union of B.C. Indian Chiefs together with I.N.C.A.R. (International Committee Against Racism) organized an ABORIGINAL SUPPORT CONFERENCE at Langara Campus, Vancouver. Their aim was to increase the awareness of non-Indians as to the issues around Rights and Title for Indian peoples in B.C. and to elicit support for their two-pronged struggle against Provincial and Federal governments.

Louise Mandell, a lawyer with U.B.C.I.C., traced the history of the slow throttling of Aboriginal peoples' power over their own lands and cultural destiny through a series of changing Laws and Acts. "Make a law, break it, and ratify the change with a new Law, was how to do it. This is cultural genocide performed by slow degrees. From the Royal Proclamation of 1763, in which Indian rights were recognized and confirmed and the Indian peoples referred to as the "Indian Nations", to the present, when a few Aboriginal representatives are invited to take part in discussions in which non-Indian leaders will decide on the cultural fate of Native peoples. You are citizens of Canada, we are your elected leaders, you have no right to a special voice in decision making in our Canadian democracy. These are some of the arguments that are used to justify this abnegation of human rights."

Outstanding at this two-day gathering was the voice of B.C. Indian women bearing witness to the oppression of their people from the depths of their personal experience:

Marceline: *This is why I fight and will keep on fighting assimilation in any way I can.*

Two of the women spoke of the notorious residential schools. Children were sent away from their families to these schools to hasten the assimilation process. Marceline Marceau was nine years old when her grandfather, under threat of jail, finally gave her up. Although her grandmother told her that her life would be easier later if she learned non-Indian ways, she felt betrayed and bitter against her family who were also split over this issue. At the school, no-one tried to understand her Indians ways. Her long braids were cut off - the braids that are a special pride to Indian women. The school seemed like a prison to her with three hours of lessons a day and the rest of the time spent in labour, cleaning the church. When she left the school she had to relearn her Indian ways and she vowed then to fight assimilation.

Margaret: *"I knew that something was going on."*

Margaret Siwallis, an elder of the Nixalk Nation, was a carefree kid of seven or eight when she was sent to a residential school in 1916 and went through her first

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Misogyny, Pornography and Violence Against Women

by Debra Lewis

The following is an abridged version of Debra's presentation to the Pornography Forum, March 20. Debra is currently working for Battered Women's Support Services and co-authored Rape: The Price of Coercive Sexuality.

theme in our culture. It is all pervasive, manifesting itself in extreme forms encountered by us in the systematic violence against women and in the more subtle forms of manipulation, ridicule and every day discounting of women as full human beings.

I want to address several themes which will begin to show why misogyny and violence exist.

Rape, property and sexual bargaining

The factors which determine how rape cases are treated by the Criminal Justice System are almost exclusively those related to the victim herself (such as age, marital status and occupation), or those factors related to the offense that cast a certain light on her (for example, women who are raped in the offender's residence are less likely to be successful in having their cases investigated and prosecuted than those raped in their own homes).

The operation of the law, then, tells us two things. First, it says that it is those victims that are most clearly dependent on a male "owner" who are considered worthy of the protection of the state. Second, because as property we do not own ourselves, we are expected not to take risks which result in our being raped.

If our sexuality and reproductivity are seen to be our prime value, and if the rightful owner of that value is not ourselves but men, then we are expected not to take risks with our sexuality, we are expected to abide by the rules. Risk, however, is often defined retroactively. If we are in a situation where we are raped, then we probably have taken a risk that we should not have taken, unless we have been in our own homes or other equally respectable places. Ironically, our homes are often not the safest place for us to be, as evidenced by the incidence of wife battering, sexual abuse and incest that often occur there.

The status of women as property has its origins in the rise of private property itself. As private property emerged, there emerged with it the need for a mechanism through which it could be transferred from one generation to the next. Because men were the holders of both initial and subsequent forms of accumulated private property, it was men who required a determinate heir on whom to bestow family assets. It is obviously quite easy, from a biological point of view, to determine who one's mother is. However, in

The women's movement has provided a clear threat to patriarchal relations. The increase both in quantity and coercive quality of pornography is correlated to this threat.

the absence of stringent social mechanisms, paternity is by no means assured. Women became forms of property because ownership is the most efficient means of control. And as property, our value was determined exclusively by our sexual and reproductive capacities.

However, our status as men's property is a key factor in creating the resentments that men hold against women. Despite the fact that the property relation was created by men in their own interests, as individuals they frequently do not wish to pay the price necessary for access to female sexual property. Since we, as women, do not own our sexuality, we not only are prohibited from taking risks which result in rape, we are equally prohibited from using our sexuality purely in accordance with our own desires.

What emerges from this is a situation of sexual bargaining. Women must preserve our only value, that is our sexual value, in order to make the best possible trade on the market. We trade for future financial, social, emotional, and sexual security. In such a bargain, a woman must give out her trust carefully in the hope that it will go to its rightful owner or that, in the event a mistake is made, the loss will be sufficiently small that the future owner either won't notice or won't mind.

An important factor in misogyny is that men come to resent and dislike women because we are seen as having something they want and have a right to, but we are unwilling to give freely. Further, because men and women do not enter the bargaining process from positions of equality, men frequently have the opportunity to transform feelings of resentment into concrete action. For this reason, all sexual exchanges between men and women are potentially coercive, and many

are in fact so.

Violence and social control

There is a second aspect of violence against women and generalized woman-hatred, one that builds on and extends our status as property. Violence against women is not only systematic and based on the property relation between women and men, it is also a fundamental tool of social control which insures the continuation of all forms of exploitation based on sex. In this sense, violence against women is a crucial part of the state apparatus designed to maintain patriarchal relations. By "state", I mean not only government, but the entire system of institutions which are designed to maintain the status quo. These include ideological institutions such as education and the media and coercive institutions such as the police and courts.

This form of violence is particularly insidious and difficult to analyze because as women the violence we face frequently comes from those we are taught to trust, on whom we are emotionally and economically dependent, and with whom we are intimately involved.

Theoreticians (and, in particular, orthodox Marxists) have long accepted the role of violence in maintaining exploitive relations based on class or race. Even when violence is not present in overt forms, its threat is frequently sufficient to maintain social order. Seldom, however, has the role of violence against women been seen as a similarly crucial component in sustaining patriarchal relations. It is either portrayed as a series of individual acts, or as merely an accidental or coincidental (albeit unfortunate) corollary of sexism. I would suggest that such an approach is both naive and anti-materialist. It certainly distorts the impact of the use or threat of violence on the day to day lives of women.

Pornography - an ideological component of violence and the social control of women

Pornography and the intrinsic connection between violence and sexuality which it contains, is the ideological arm of violence against women. It plays a role in sustaining a system in which women are acceptable targets of violence and other forms of misogyny.

Further, I'd suggest that the widespread existence of violent pornography has a hegemonic impact on women. It affects not only how men see and act toward women, but also how we as women see ourselves and our relationship to the world.

First, it reinforces for us that violence and coercion should be accepted parts of our lives. Further, if we reject the link-

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age of sexuality and violence, we are open to charges of being "prudish" or "moralistic". The fact that it has taken many of us so long to take on the issue of pornography is one indication of how insidious that linkage is.

In addition, pornography frequently provides us with a clear warning of what may happen to us if we refuse to accept traditional female roles. Women who do not accept their status as the property of men may be subjected to public as well as personal violence. From this perspective, I do not find it surprising that there has been a drastic increase in violent and coercive pornography in the past ten years. The women's movement has provided a clear challenge and threat to patriarchal relations. The increase both in the quantity and coercive quality of pornography is correlated to this threat.

Recognizing the role that pornography plays is frightening, terrifying. It is terrifying because it becomes clear that the rapid increase in pornography is an integral part of a political system that can only be described as sexual fascism. I do not use the word fascism lightly, or merely for its shock value. I use it because it is the only way to describe the kind of terrorism that pornography promotes.

It is also true that many of the themes of sexual fascism and conventional fascism are virtually interchangeable. An article by Dorchon Liedholdt in the most recent (March 15) issue of WIN magazine asks the reader to visualize two pictures:

"In the first, a cartoon, a man and a woman stand on a sidewalk. He is thin and wears a yarmulke. She is fat and carries a pocketbook with a large lock on it. Behind the couple, in the background, is a Jewish ghetto. Running on the sidewalk, toward the foreground of the picture, is an angular little girl. Like the man and woman, she has a grotesquely exaggerated nose. She is chasing a dollar bill attached to a string pulled by a man crouched behind a building. The man wears a swastika on his right arm and raises a baseball bat over his head with the left one.

In the second picture, a naked woman leans back against a draped counter. Her pelvis is thrust forward and her arms are behind her back as though her wrists were tied. Her legs are slightly spread. Her posture suggests helplessness, submission and sex-

ual desire. She looks at the viewer seductively. Her face is devoid of emotion or intelligence. Circling her leg, penetrating her thighs, and coiling behind her is a gleaming, monstrous python."

The first, anti-semitic picture is a cartoon from Hustler, North America's third largest pornographic magazine. The second is a typical pornographic painting by Franz von Stuck, Adolf Hitler's favourite artist.

Liedholdt's article also documents the similarities between the psychology of fascism and the psychology of the sexual fascism of pornography. Both are based on an ideology of biological determinism - the idea that one race or one sex is born superior. Both institutionalize a cult of dehumanization, rigid hierarchy, racism and sadomasochism. And ultimately, both contain the seeds of mass violence.

The article closes with reference to the death of Dorothy Stratton, Playboy's Playmate of the year in 1980 who was brutally murdered by her pimp-like husband Paul Snider. Stratton's death was described by the press as the work of a maniac, a madman. What was seldom recognized is that the madness was not that of an individual, but of an entire culture.

Understanding sexual fascism's goal of dehumanizing and, in its extreme form, destroying women makes the pieces of pornography's puzzle fit together. From snuff movies and torture scenes to airbrushed plastic centrefolds to the pornographic and stereotyped images of women in other media forms - all of these are part of a continuum which reflects the range of violent, coercive and exploitive behaviours that are directed toward women daily. And because sexual fascism is so all pervasive, our strategies for fighting it must necessarily be varied and complex. Our ultimate goal is to work toward a revolution that will overthrow sexual fascism.

To close, I want to return to a passage from Liedholdt's article: "As surely as the preconditions for world obliteration exist in the mentality that stockpiles nuclear weapons in the interest of security, so the preconditions for genocide and cynicide reside within the collective mind that dehumanizes others in order to affirm its own humanity. And once we understand how that mind works, it is up to us to change it."

Pornography: The Legal Fight

by Jancis Andrews

Jancis is an active member of the North Shore Women's Centre, she provided the Pornography Forum with a presentation on the current strategies being used in regard to the legal system. Her remarks appear here in an abridged form.

Legal language is dry, formal and remote, masking the real-life tragedies and horrors to which that legal language is attached. This is no different with Section 159 of the Criminal Code, the obscenity section, which purports to deal with, in the remote language of the law, "offences tending to corrupt morals."

The great majority of people have not read for themselves this particular section, but possess a vague belief that it deals

with the banning of so-called dirty books and pictures. Section 159 states, "everyone commits an offence who makes, prints, publishes, distributes, circulates, or has in his possession for the purpose of circulation, any obscene written matter, picture, model, phonograph record or other thing whatsoever; the term obscene being defined as "the undue exploitation of sex, or of sex and...crime, horror, cruelty and violence such as would offend community standards."

This is further defined by the B.C. Guidelines Governing Pornography, which state that the following categories of obscenity are considered to have clearly contravened

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The Victoria WAP (Women Against Pornography) display at the March 20 forum encouraged women to confront the violence and racism of pornographic imagery that assault us all. The display included several panels of images as well as a table of hard-core porn magazines. We can't fight it if we won't see it.

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PORN: WHO'S HURT? WHO BENEFITS?

by Regina Lorek

Regina Lorek is a member of Vancouver Rape Relief and BCFW's Committee to Stop Red Hot Video. She is one of the women who has been busy screening the hardcore pornography tapes turned over to BCFW in early December by Pacific Video.

Regina's talk at the March 20 pornography forum reflected her first-hand knowledge of porn imagery. Due to space, the full range of her remarks could not be printed. This is a partial rendering of her speech.

Mercenary prostitution, the selling of a woman's body, originated in ancient Athens in approximately 594 B.C. as a government-run enterprise to finance the building of the Greek military.

The 'pornoboscelions' who ran these brothels are our present day pornographers. Pornography means the writing or depiction of subjugated women. Subjugated means owing obedience or loyalty. Government licensed brothels still exist. The military still needs prostitutes. Pornographers are still raking in the profits.

All that has changed is that technology has altered some of the profit margins of prostitution and pornography. If a man owns a woman as a prostitute, she can only produce

profits from five, eight or maybe ten men per night. If a man owns a woman, and puts her in a movie, his profit is greatly multiplied.

Pornography has always made me uncomfortable. I have feared it, loathed it, sometimes been afraid of it. And have hated myself because at times it has turned me on. I was afraid that my lover would want me to be like the women in pornography, afraid that I wasn't...afraid that I was. I was angry that so many men had access to these women's bodies for as little as \$1.50; angry at the men who undressed me with their eyes; angry at my lover who fantasized the woman on page thirty-nine when he was in bed with me. I was fascinated with the variety of vaginas, the different sizes and shapes of breasts and bums.

At sixteen I answered an ad for a photographer's model. I walked into the room, the door clicked shut, locked...there were three more men in the room than when I had entered. They told me to take off my clothes. I did, and they took pictures.

In later years when I fought with the man I lived with who brought pornography home all of these confusing feelings and thoughts came out as "get it out of here - now", or "I don't want you jacking off to that

stuff". Nothing more complex than that.

I've worked at Vancouver Rape Relief for three and a half years now and have talked to a lot of women. I've spent the last six months as a member of B.C.F.W., deliberately looking at the pornography I have avoided for years.

I have been scared by some of the pornography I have seen, bored by some, amused by some, horrified by some, turned on by some and angered by lots. I have been walking around in a state of rage. I went home to my friend and lover, and fought with him

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**I went home to my lover,
demanding he and I prove
right here in this bed that
pornography does lie about
my sexuality. And please
God may it lie about his.**

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community standards, and may be the subject of prosecution. (a) Material which depicts sexual acts coupled with violence, including sadism, masochism, and other similar acts. (2) Material which depicts bestiality and (3) Material involving juveniles in sexual activities, violence not being a factor to be considered in this last context. Explicit depiction of incest, for some unknown reason, is not included in these Guidelines.

The philosophy of violent hardcore films encompasses a spectrum ranging from rape viewed as joke - through rape viewed as spectator sport - to rape viewed as a necessary measure in order to teach women their place: sheer brutal misogyny that without question contravenes many times over, both Section 159, and the B.C. Guidelines Governing Pornography.

Because the law had been so clearly contravened, many people were confident way back in June 1982, that charges would be laid and prosecutions undertaken. We were wrong.

We were told no prosecutions would take place, because prosecutions were expensive (ignoring the fact that all prosecutions are expensive, but are not withheld on that account); that the courts were crowded and it would be at least five months before a case could come to court (ignoring the fact that some cases take over a year to come to court, but prosecutions are not withheld on that account); that Crown Counsels had had difficulty proving obscenity in the sixties, and were not about to go through that again, (ignoring the fact that the three public hairs put out by Playboy twenty years ago bore no relation whatsoever to the explicit rape and torture scenes we had seen).

As our dismay and anger mounted, and the passing months brought forth no action from our policing authorities, citizens, led by the British Columbia Federation of Women, were forced to take to the streets to protest, while a coalition of 42 women's groups, led by the N.S.W.C., were forced to complain to the Ombudsman that their rights as taxpayers and citizens were not

being upheld.

Eventually, Attorney General Allan Williams could ignore the uproar no longer and moved against Red Hot Video and others on January 7th. The first trial of Red Hot Video will take place in Victoria, between May 9th and 20th and will undoubtedly prove a test case, for we have been informed that British Columbia has the dubious honour of being the first province where explicit rape films are widely available, and we will be the crucible wherein standards will be set for the rest of the country. In the meantime, our complaint about the X Rated Movie Handbook has been passed by Justice Minister Mark McGuigan to Pierre Bousieres, the Minister of National Revenue, who has charge of Customs. We are still waiting to hear from him on the matter.

**As our anger mounted and
the passing months brought
no action from our policing
authority, citizens were
forced to take to the streets
in protest.**

Although charges have been laid, our battle continues. In the legal area, there are surfacing four major movements. (1) To have Section 159 strengthened and clarified. (2) To have the Broadcasting Act changed. (3) To have pornography included in Section 281 of the Criminal Code, the hate propaganda section, in that it is misogyny, using videotape as its medium, aimed at a specific group, and (4) that the B.C. Human Rights Code also be brought up to date in order to reflect that latter truth.

The great drawback of Section 159 is that it comes to us still clothed in its Victorian mentality, which lumps all sexual ac-

tivity together under the term "obscene", which is absurd. This declares that the act of sexual love, between two consenting adults who celebrate each other as equals and whose main delight is to give delight to the other, in other words, "erotica", equals the act of sexual violence where one person has been coerced, tricked or beaten into sexual activity with one or more persons, in other words, pornography.

There is no way that erotica equals pornography. Women examining the Code will be suggesting to the Law Reform Commission that the term obscenity be dropped, and the terms erotica and pornography used instead, with the difference made crystal clear. It is being suggested that erotica should not be considered to contravene the law; nor should bona fide medical documentaries on sexual concerns; but that pornography and explicit incest films should.

Changes to the Broadcasting Act have been suggested by MP Lynn McDonald of Toronto because of the forked tongue decision of the CRTC to grant a licence to First Choice Playboy Channel, in spite of their having promised to work to eliminate sexism in Canadian media. She has suggested that the simple phrase "or sex" be added to that section of the Broadcasting Act that forbids discrimination against minority groups.

That brings us to the hate propaganda issue. Language and pictorial images are the means by which we communicate, by which we pass down our culture from generation to generation. They can be used to invoke love or to invoke hate: they are therefore of paramount importance. When, as in hardcore films, the female is referred to not by name, which would express her wholeness and her humanity, but by those parts of the body or those bodily functions which in our culture are traditionally used as obscenities, then the woman's wholeness is reduced and scattered, her humanity obliterated.

We are therefore demanding of the Law Reform Commission that Section 281.2, subsection 2, the hate propaganda section in its definition of "identifiable group" which at present means "any section of the public distinguished by colour, race, religion or ethnic origin only," have that magic little phrase "or sex" included. ■

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harder than I ever have, demanding that he and I prove right now - right here in this bed - that pornography does lie about my sexuality and oh, please, let it be true that pornography also lies about his. But it's not that simple. Sometimes it does, and sometimes it doesn't.

In the work I have been doing against pornography so far I have found that moral judgments get in the way, that generalizations are dangerous and that both of these lead to over simplifications.

We need to build our analysis, education, and strategies on what exists right now.

Pornography in context

Pornography does not exist in a vacuum. We do not yet have control over our bodies.

We are still fighting for the right to abortion, an end to forced sterilization, the right to love whom we choose...women or men, an end to sexual harassment on the job, equal pay, the right to birth our babies the way we choose and the right for free 24 hour childcare.

We are still being raped, beaten, and forced into sexual practises that we do not choose. We are still forced into sexual slavery. The men who sell pictures of us in chains, tell us that this is what we really want, that beneath our protests of modesty burns a tigress - a vile man-eating woman. They suggest that all it takes is penetration in any orifice by any masterful man and we are sexually beserk, totally indiscriminate, ready to fuck anything, anytime.

Pornography does a nice job of both denying our humanity, and defining and controlling our sexuality. After all these years, all this exposure to pornography, all the reading, crying, raging and fighting, all the agonising about whether or not I am a puritan or a pervert, I still say: Get rid of pornography. I still don't want men jacking off to this stuff. I don't want men to imagine that their ejaculation is sacred, and that they not only can, but must use anything, or anybody (usually female) or any amount of force or coercion, to achieve it.

If you haven't seen any pornography lately you might be surprised at how the content has changed over the past twenty years. In B.C.F.W., we have been viewing some of the 52 tapes handed over to us by a store owner in Richmond, who bought the tapes from Red Hot Video on Main street. We have noticed quite a difference between recent pornography and what was available in the 60's. The earlier tapes often showed women in control during sex. They portrayed little violence, some humour, some conversation, even sometimes a relationship between a woman and a man. In the 70's, there is more violence in these films...more rape, lots of anal sex, anal rape, no conversation apart from "you love it, don't you?"

The recent 80's pornography concentrates on bondage, studded collars, manacles, foam balls that keep the screams down, chains that go around the breast, and pliers that pinch the nipples. There is also a lot more rape, but the woman is always portrayed as loving it in the end. There is more oral and anal sex, more depiction of women participating in the humiliation of other women, and much more ejaculation into women's faces. I think what happened in pornography while we weren't looking goes something like this: After they solved the depression by sending the boys off to conquer each other we (women that is) ran the country. After World War II, the men in power campaigned very hard to get us out of the jobs we had, and back home to repopulate the white race. In the sixties we got the pill. The sexual revolution was not much of a revolution for us at all. We were pressured to be sexually accessible at all times, men didn't have to worry about us getting pregnant, and they still defined the terms of when and how we would be sexual.

Men no longer have to create their own fantasies, the pornographers do it for them. And pornography teaches men that their fantasies are possible, that they can conquer women.

Now that they didn't want us to produce babies, they got worried about what we'd do with all that sexual energy. In pornography, they built a version of us as sexually beserk. In their minds we were depraved, indiscriminate, and they even imagined us begging for pain. In the minds of men, abusing and torturing women became more acceptable, and maybe even necessary, as a way to control our sexuality.

The other half of this is the re-emergence of the Women's Liberation Movement as a force to be reckoned with. As we got more and more vocal, in larger and larger numbers, we became more powerful, and therefore more threatening. Men made more and more violent pornography, and they imagined that force or the threat of force would keep us under control. The women in the porn appeared younger and younger; children have less power than grown women.

The pornographers and the moralists have always assigned us to either the virgin or the whore roles. In current pornography children often take over the role of the virgin. The scenes are the same. Innocent child, pre-pubescent or pubescent, with a smoldering sexuality, just waiting for Daddy or any other man to let it loose by penetration in any orifice. For him there is the thrill of being the first man to "have" her and of course she'll never forget her "first".

The pornographers are absolutely right about that. I have worked with women who were raped by their fathers as children or teenagers and now they are in their 20's or 30's or 40's, and they still haven't forgotten the terror. Some of them have still not been able to get the photographs their fathers made. One of them takes a razor to her thighs regularly to eliminate the body memory of her father's touch.

Stereotypes survive

Some of the pornography I've seen is very racist. In Filthy Rich, there is a female Cuban cook who performs sexual acts with food and whose main interest is to fuck anything, anytime. She is also aggressive and in control quite often. The punishment for this is violent rape by two white bikers. Again and again we have pictures of black men with three foot penises, black women in leather. They are tough, man swallowing, and they can take anything. These are the same ideas slave holders had.

A lot of the pornography I've seen portrays some very stereotypical images of the poor and the rich. The poor smell and have bad teeth, but they sure do know how to fuck. Rich women are cold, frigid, manipulators who need to be taught a lesson or who use their money and position to get laid.

Who are the profiteers?

David Stovemen, the registered owner of the Main Street Red Hot Video Store, makes a 300% profit on the tapes he sells, and over 400% profit on rentals.

Peter Struk, a distributor to Red Hot Video, buys tapes at \$8.00 and sells copies at \$16.00. When his house was raided twenty-one video machines and hundreds of tapes

were confiscated.

But the lion's share of the profits are made by the producers.

Did you know that the porn industry is larger than the conventional film and record industries combined?; or that there are four times as many porn shops in the United States as there are McDonalds Restaurants? Did you know that there are 260 different periodicals in the United States devoted to child pornography?

Pornography as violence

It is estimated that 50% of pornography depicts violence against women or children. Of the 50% that does not contain violence, some scenes in pornography movies are funny, some appear consensual. What they usually do in the movies is soften you up with one of the funny or consensual scenes, and then throw in a little violence later. It makes the violence more acceptable, and leaves you with a lot of confused feelings.

Most of the violence done to women is not done in the making of pictures or movies. It is done by men who rape women, men who pressure women into sexual acts as a result of pornography, and men who less and less frequently see rape as aberrant anti-social behavior. I'm sure some men are encouraged to rape by watching or using pornography.

A recent news story from Boston reported that four men gang raped a woman in a bar while twelve other men stood around and watched and cheered. I can't prove that these men behaved in this way directly as a result of pornography, but I do know that the scene I just described occurs a lot in pornography. Men no longer have to create their own fantasies, the pornographers do it for them. And pornography teaches men that their fantasies are possible; it convinces them that they can conquer all women.

Pornography certainly makes violence against women acceptable by depicting women as deserving of rape or as wanting to be raped. But let us not forget that it is men who rape women.

But isn't pornography just as degrading for men? NO. I and many other feminists don't think so.

Men competing with each other for how many times they can get it up, or how many women they can fuck without talking or feeling or thinking contributes to the emotional deadening of men. It makes them suitable for their role as our oppressors. And I'm sure that role, that deadening, is often lonely and painful. But it does not compare to having two men ejaculate into your face for the benefit of the camera, the pornographers, and the men who buy it, even if they are lonely and in pain.

Men's feelings are important but there are several other things that must come first. Men must stop their violent, abusive and coercive behaviour towards women. Then convince other men to do the same. It is with those men that feelings can be worked through.

Men must share with women their money and time to free us up to fight for our liberation. Then, maybe then, we'll have a chance to prove that pornography is not only lies about women, but also about men. We can prove it in our beds, across our kitchen tables and on our picket lines.

My aim in fighting pornography is to end male domination. That is not the government's aim. The government will accommodate a few reforms but certainly nothing to threaten the existing balance of power.

I don't think women need much convincing about the dangers of pornography. What we need is action.

We need strategies that include humour and imagination. Strategies that mock pornographers and shame men who buy the materials. Strategies that we can implement in ones and twos, and in hundreds.

PRISONS



Julie Belmas and Ann Hansen await trial

by Claudia MacDonald

In mid-March, Kinesis interviewed Ann Hansen and Julie Belmas who are being held at Lakeside, the women's unit at the Lower Mainland Regional Correctional Institute, on charges which include the fire-bombings of Red Hot Video pornography outlets in late November '82; the sabotage of the B.C. Hydro Cheekeye-Dunsmuir hydro sub-station in June '82; possession of restricted weapons and several counts of conspiracy relating to alleged plans for future illicit activities. Three men were also charged.

The commercial media, assisted by police sources, sensationalized the case, publishing potential evidence and unfounded speculations as well as exploiting personal details of their lives in an attempt to cast them in the role of "terrorists" and "extremists" belonging to an international network of "anarchist cells".

Many individuals and groups active in the Vancouver community were quick to respond, not only to the media coverage but also to the actions of the police. Press statements were issued, some rejecting the notion that the arrested were "terrorists", others condemning the increased police harassment of people working peacefully for social and political change or reaffirming their commitment to the issues surrounding the charges.

On March 1, '83 the accused were refused bail on the grounds that they represented too great a danger to the community. Although Ann and Julie were not surprised, they thought it ironic that, at the hearing which directly proceeded their own, three men accused of gang-rape were set free on bail in the vicinity of \$1,000.

Kinesis spoke with several of Ann and Julie's friends and co-workers who were appalled to see their personalities so distorted by the media. A long time friend of Ann's said that he felt he had been "witness to a lynching". A Vancouver feminist who has worked with her in Women Against Prisons said, "When I remember talking with Ann about things which matter to us all, the health and safety and survival of our planet, it's absurd, unreal to portray her as a 'terrorist'."

Ann's roots are in rural Ontario, where she grew up on a farm and as an adult lived in an alternative farming commune. She studied history and political science in the progressive Integrated Studies Program at the University of Waterloo, and later moved to Toronto where she wrote for the Toronto Clarion and worked on the Bulldozer, which publishes writings by prisoners. Close friends and women who have worked with Ann in groups describe her as an optimistic, reliable, hard-working woman with a good sense of humour, around whom it is impossible to be depressed.

A native of Vancouver, Julie traces the roots of her political consciousness to her involvement in the high school punk scene, which she says was at that time a politically aware, unified working class youth movement involved in such events as Rock Against Racism, where punk women had their own identity and their own music.

Julie herself plays the bass and still identifies with the punk scene as the only place where rebellious youth can find others like themselves to express their raw energy through music.

Julie is described by friends as kind-hearted and sensitive, as someone who tries to live by her beliefs. She worked for two years as a health care worker with mentally handicapped children at Woodland's and at the Royal Jubilee Hospital.

Presently, Ann and Julie are in a remand centre where most of the women are awaiting trial or transfer to long-term facilities. There is a constant change-over of inmates. They describe the prison as a smokey, unhealthy place with starchy food and no exercise program. The women are rarely outside so most inmates spend their time watching television or listening to the radio. Ann and Julie occupy themselves with writing and reading; Julie also draws and paints with materials purchased at the canteen, and she plays guitar.

When asked about their relationship to the rest of the inmates, Julie explained they were initially considered "pretty green". So they kept to themselves and the other women finally began to approach them. They are pretty well accepted now and they spend some time supporting other women prisoners in such ways as helping to make outside contacts.

Ann and Julie expressed concern about the frequency of "slashing" - almost every second day - and how it is dealt with. They do not see these as genuine suicide attempts, but rather an effort to localize internal pain and feelings of powerlessness, mainly resulting from prison conditions. Women are treated like children; their confidence undermined and their personal autonomy diminished. At Lakeside, the women are denied access to a prisoners' paper, committees and grievance forms, although these are frequently available in other prisons.

Julie is particularly critical of the relationship of the guards to the inmates. She deplores their abuse of power in making arbitrary and sometimes irrational demands which, if disobeyed, are punishable by isolation in the "digger". She has observed the purposeful placing of a non-smoker with smokers, and the withholding of medications over which guards have full control.

She is most disturbed by the attitude of false friendliness that many guards adopt (often accompanied by verbal reminders that "they are the best friends they'll ever have"). She is uncomfortable with the potential psychological damage, and feels this attitude confuses the inmates' ability to recognize genuine friendship and distorts their ability to trust.

Trust is an important quality among the inmates. Ann and Julie have recognized that it is best not to make too many overtures of friendship, unless they are fully committed to stand behind them.

Although the prison is careful not to interfere with such rights as free access to their lawyers, and their visits, Ann and Julie feel they are treated differently because they are viewed as "terrorists". They cannot work like some of the other

inmates, because they are seen as a security risk; their requests for school enrolment have been ignored; when transported to court they must exit from the vans with loaded guns focused on them; their visitors are escorted from the gates (others are not).

They believe there is a fear that they will indoctrinate other prisoners, and that they are singled out and scapegoated as instigators in incidents even when other women involved have already been established as rebellious. Ann has been forbidden to room with other women.

When questioned directly about their situation, the two women were clear that they do not want support people to pour all their energy into calling for a fair trial or better media coverage, as it "further the assumption that you could get a fair trial within the criminal justice system. We should be pointing out that it will never be possible if you are in direct confrontation with the system...that you could receive a fair trial is just a total contradiction really".

They do not want the focus to be on getting them out so much as on using the situation to "further the politics of the...community which I guess we can say our politics represent".

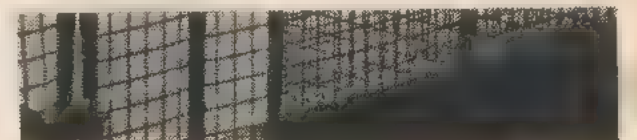
They are opposed to the concept of issues as separate entities, and believe, rather, that all tie together. For instance, the rape of women and the "rape" of the earth spring from the same oppressive source and we must clearly develop an analysis of resistance to it.

Julie stressed the importance of the "conspiracy" aspect of their situation, that it amounts to potentially being prosecuted for talking. "If it can happen to us in a political context, then it can happen to other political people." Ann pointed out that the sentence, if convicted of "conspiracy to act" is the same as if you actually committed the act.

Julie projects that if they are convicted on these charges, justification will be found to increase the budget of C.L.E.U., the Coordinated Law Enforcement Unit, thereby stepping up their activities against activists. According to Ann, "people should fight against the '1984' police tactics that were used to arrest us...the whole idea of using surveillance and wire taps."

Anyone wishing to write Ann Hansen and Julie Belmas can do so by addressing mail to Oakalla Prison "Drawer '0'", Burnaby. When asked what they could and would like to have sent from the outside, they said books were OK if sent through a bookstore or publisher and they would enjoy little gifts like beads, shells or rocks...

People who wish to contribute to the defence fund can send donations to an account #91740-1 c/o CCEC Credit Union, 205 E. 6th Ave, Vancouver, B.C.



The changing image of women in sport

by Dorothy Kidd

This month Kinesis gives its supplement to women and sport. It is a subject that has received little coverage in Kinesis or the rest of the feminist press. To most women, sport suggests spectacles of violent conflict between men, egged on by other men at a huge profit for the other men who control large corporations. Thus sport has been associated with the worst excesses of the patriarchy. Alternatively, it revives bad memories of embarrassment and awkwardness in high school gym classes.

In the last decade that image has begun to change as thousands of women have taken up physical activity of all kinds. This recent explosion of sport activity that coincides with the contemporary women's movement is not a new phenomenon.

A strong sports theme runs through much of our herstory. From the days of the Amazons in Ancient Greece and the warrior women in China, physical activity has been a way that women have demonstrated their physical strength, suppleness and endurance in efforts to control their own lives and environment. More recently, in the times of the Suffragettes of the 1890's, women used the bicycle as a way to throw off the restrictive clothing and social roles of the Victorian era, and venture out into the public sphere.

It's fitting that this issue includes an article about the newly-formed feminist group the Women's Voice of the Canadian Cycling Association. And, sport historian Barbara Schrott brings us up to date with some positive highlights of Canadian women's sporting herstory of this century.

Women in sport have played a special role in this most recent wave of feminism. Girls and women alike have followed the careers of well-known sportswomen such as Abby Hoffman, Debbie Brill or Martina Navratilova, models of strength, power and independence. The experiences of these elite athletes have encouraged thousands of women recreational athletes who are daily reclaiming control of their own bodies, making this feminist demand one of their own.



This massive entry of women into physical activity of all kinds has led to a new meaning for sports participation. Women of all ages, races, classes and physical abilities have begun to assert their own special needs. New games and activities are being developed with new standards of participation oriented to the participant, and not just to winning at all costs for the profit of the commercial sponsor.

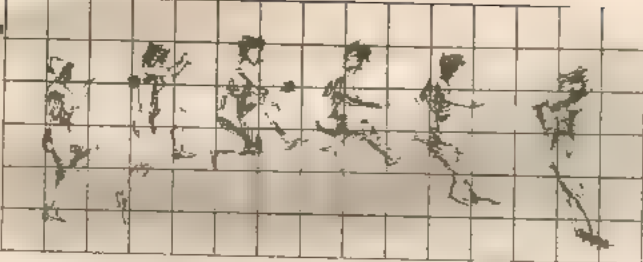
To suggest that all sportswomen organize in a strategic way along feminist lines would be inaccurate. Sport remains one of the most conservative of institutions, and there continues to be a strong resistance to women challenging the traditional male power structures and values.

In the last ten years, there have been several attempts to try to change the sports system and its elite commercial orientation. There have been a number of reports about the lack of opportunities for girls and women at all levels of participation from the school and community levels to the Olympics. There have also been several conferences across the country that have recommended changes in the provincial and federal programmes, changes that would encourage more women to get into coaching and leadership positions and promotion of a positive image of women and sport. Ten years later most of those recommendations remain unimplemented, as valid today as when they were first written.

As a response to the need for more concerted action a new national feminist organization was formed, the Canadian Association for the Advancement of Women and Sport. (See Kinesis, February '83). The aim of this organization is to promote the advancement of women in all kinds of activities at all levels of sport. This Kinesis supplement was initiated in conjunction with CAAW&S, and includes an article about the present activities of CAAW&S across the country, as well as a report on the Ottawa chapter's efforts to encourage more opportunities for girls in high school.

We also examine that age-old question of organization for the women's movement: do we work for a new system autonomously or together with men? Emma Kivisild spoke to Marion Lay and Betty Baxter about the integration, and we include a review of the play *She Shoots, She Scores* which deals with this issue. On another front, we report on a group of lesbian soccer players who worked together with a local gay men's group to participate in the First Gay Olympic Games.

In the future, we expect that Kinesis will continue to look at the participation of women in sport, with descriptive articles about what is available for girls and older women, plus analytical articles about the way forward for women and for sport.



by Ann Webborn

*"But what if he's bigger than me?"**"What if he has a knife?"**"I tried it on my husband, lover, brother, and it didn't work."**"What if there's two of them?"*

Women's doubts. Women's fears. Women echoing what society has instilled in them for centuries. We are weak and helpless. We have no control over our environment. We can't even feel relaxed walking down the street in broad daylight because those with more power than us look at our bodies, whistle at us, come on to us.

This lie that women are passive and helpless is soaked into our culture. It is reinforced constantly through the media - books, T.V., magazines, movies and especially through pornographic images and literature. Little wonder that we can perceive ourselves that way too.

The most important part of a basic Wen-do class is allowing women to change this view of themselves. Through Wen-do I have learned to see an attacker not as an invincible power, but as a series of vulnerable areas. That's a pretty dramatic script change.

I have also discovered a whole battery of weapons that are always with me and that can never be used against me. I have my brain. I can be aware and alert to possible dangerous situations. I can look for escape routes, ways of avoiding confrontation. I can think of ways of confusing him by doing something unpredictable - like using my voice as a weapon. My kiyi, or power shout is a warning to my attacker. It gives me strength and lets him know that he picked the wrong woman.

When a cat is threatened, it can change from a soft bundle of fur into a tense arch of hissing, clawing fury. I too can change if I'm being threatened. I can transform various parts of my body into weapons to

Wen-do!



defend myself. I have a dazzling array of them: I have my voice, my teeth, my elbows, the back of my head, my fists, my forehead, my fingers held in an eagle's claw, my knees, my snap kick...and finally my legs to get me out of there as soon as possible. I am, after all, defending myself, not looking for a ten round fight.

Discussions are an important part of the basic class. We discuss the difference between "victim" and "attacker". Victim implies loser. An attacker is someone who is being attacked but who is not necessarily going to be the loser. She may choose to fight back. We also discuss verbal self-defence, rape, incest, battering and sexual harassment on the job. These are all areas

where women need to learn to defend themselves.

Before a woman takes a self-defence class she may not realize she has the choice to fight back. Once she has the information she may choose not to use it because of the circumstances. For example, a man threatening to harm a woman's children may require a different response. Every situation is unique and ultimately we all have to do what we think would be best in the circumstances.

The aim of a basic Wen-do course is to show women that they can use their brains and their bodies to effectively defend themselves. During the course many women get in touch with a power and strength they didn't know they had before. Sometimes it is frightening. Often it's exhilarating. To feel your fist delivering a strong blow to a cushion or mat, to feel the strength of your legs when you kick...is to get in touch with a side of yourself you rarely allow out.

The "what if" questions are always there, and need to be talked about. It takes a while to realize that if you really want to defend yourself and believe that you are worth defending, then you will be able to do it. We discuss the fact that most women would unhesitatingly use all their force to protect a child if someone was dragging her or him off, but that they might not react so quickly or committedly to defend themselves.

At the end of the last class, you can choose to break a one inch thick piece of pine board with your fist. This is the culmination of everything you've learned in the course. The important part of breaking the board is not doing it - but believing that you can do it. You look at the board. It sits there, solid, complacent and one inch thick. You have never done this before, and probably never imagined that you would. If you don't believe you can do it - it won't happen. If you don't believe you can defend yourself - it won't happen.

It's time to change the script.

For information about Wen-do classes, call 876-6390.

Physical Fitness: Is it only

by Cole Dudley

Jogging, swimming, aerobics...adidas, sweatpants, warm up socks. Fitness is in, and so is fitness fashion. People are jogging in parks and around the sea wall; exercising in gymnasiums and community centres. Whether it is before work, after work, during lunch or on the week-ends, the great mass appeal for fitness is catching on...and making money.

The fashion industry (never one to balk at a sure thing) is developing the "urban athlete" as the look of the eighties and pumping out images of the "new woman". By focusing on the look of fitness rather than the actual act, once again money will be made from our bodies. With the emphasis on what to wear and where to exercise, one cannot help thinking, "Is fitness only skin deep?"

Women are particularly susceptible to this fad. Considering the importance our society has placed on the female body, it is not surprising. As a result, we are never content with our bodies, seeing ourselves as too fat, too thin, too big or too small. This dissatisfaction too often leads us to look for ways of changing and improving our bodies. And what better way than by exercising (and sometimes punishing) ourselves into a new shape.

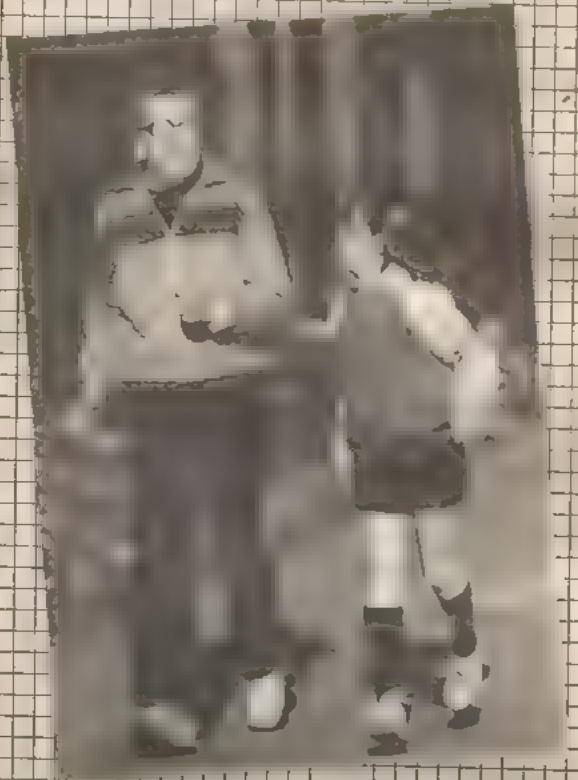
After all, the media is certainly plying us with images of the perfect fit woman which

we are supposed to emulate. Just when we were learning to ignore the male-conceived image of the perfect woman, the media is forcing a different, yet similar, image down our throats. First we had the sexy, slinky model and now we must contend with the lithe, firm athlete. Being healthy and fit are important and necessary, but at what cost and in what way?

Exercising is important to the health and well-being of our bodies, but we can approach this activity in a way which can be harmful to ourselves. Nipping over to the park or pool for a quickie at lunch hour could do more injury than good. The tension and stress we are subjected to at our places of work does not drop away when a pair of runners are put on.

Working out while tense or in ignorance of body mechanics can cause injuries which could recur throughout the rest of our lives. Exercise and aerobic classes can be equally risky if there are large numbers of people in attendance. In this situation it is difficult for an instructor to spot potential problems or to notice if the workouts are not being executed correctly.

With all this attention paid to how we look while exercising, it is disappointing to realize that an equal importance is not placed on how we feel when exercising. Understanding the working of the body is not considered until small pains become chronic. Pain is a warning from the body,



Challenging able-bodied sport

by Emma Kivisild

Donna Daisley-Harrison trains for swimming at least two hours a day, six days a week, in the pool. She also does weights three days a week for two hours. She trains four days out of seven, minimum, for basketball. At the last Pan-Am games she won four golds and one silver in swimming events. Diane Rakiecki has coached herself in track for six years, and now does 50 to 70 miles a week on the roads towards participation in her first marathon to be held later this spring. She used to be a sprinter and dominated the Pan-Am games in the shorter distances last year, with two gold, two silvers, and a bronze. Now she is working up to tackling the distance events.

Donna was crippled by polio when she was four. A car accident confined Diane to a wheelchair six years ago.

Donna and Diane are but two examples of the amazing dedication and success of disabled athletes. They are amazing because

skin deep?

and as such must be dealt with and listened to before complicating the situation by overexertion in the name of fitness.

Neck tension, lower back problems, curved spines and joint pain are legacies from our sedentary and stressful lifestyle. Understanding the personal body habits and problems that could cause injury will aid in the development of a healthy and fit body. Not all methods of exercising are suitable for everyone. Specific body problems or postural habits can be overemphasized and strained during the process of certain physical activities. For example, any foot, knee or hip complaint will be compounded with constant jogging or aerobic exercises. Also, riding hunched over on a racing-style bicycle will accentuate any pain or stiffness already lodged in the neck and shoulders.

Through exercise we can be strong and fit, and learn to love our bodies. The popularisation of fitness is advantageous to this end because it has made physical activity a part of our lifestyle. Unfortunately, by commercialising fitness to the extent where it is not taken seriously, it will become a fashionable trend (passing as did the hula hoop) instead of the means to a healthier life. The reason we choose to make our lives more physically active is for our health and our bodies and not for the profits of the fashion industry.



of the physical disabilities they are battling against, but also because those physical hindrances are coupled with societal prejudices that inhibit acceptance of the disabled as physically active people, and certainly do not allow them to demand funding, practice time, coaching and recognition as athletes.

"People have no realization that disabled sports people work just as hard as elite able-bodied athletes. They sure don't think we might have jobs to hold down too," says Donna.

Fortunately, disabled athletes let very little stand in their way. Donna, for instance, has been involved in sports for as long as she can remember. She started at seven as a swimmer in her native New Zealand, training and competing very successfully with able-bodied athletes. It was not until the age of twenty-one, after several years of participation in the salt-water sport of surf lifesaving, that she became interested in testing herself against other athletes with similar physical handicaps.

Donna's life centres around various aspects of athletics. She is working towards a degree in recreation from Langara. Swimming is still a major focus and she is training for the 1984 Special Olympics. She just made the Canadian national wheelchair basketball team which means a change from water sports as well as intense teamwork.

Family and friends are more than supportive but the community is less encouraging. Donna is still faced with doing all her swimming training during the hours allocated for general swim. She still finds it hard to convince gym staff that time slots longer than one hour are required to train for international basketball competition. That the disabled train and sweat seems difficult for many to grasp.

Diane Rakiecki dispels the myth that being in a wheelchair means passivity. "I'm much more active now than prior to the accident," she says. Diane moved to Vancouver from the Okanagan six months ago to pursue a degree in physical education at UBC. When she competes in the Vancouver Marathon this spring, she says she will be the first woman to do a wheelchair marathon, to best of her knowledge.

Diane has always coached herself, taking tips from books on running and adapting them to the chair, and learning what she can from other wheelchair athletes. These women are keenly aware of their own struggles, and eager to improve the situation for future competitors. Diane plans to use her degree to set up programs outside the major

centres in B.C. and Donna already runs a swimming program for the disabled.

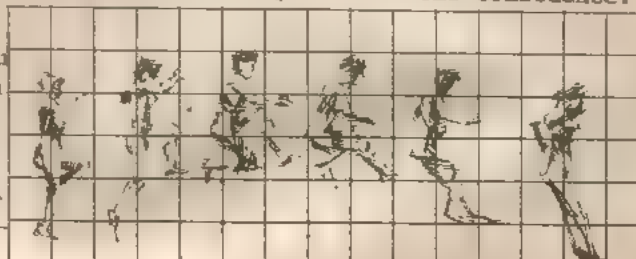
Programs are a bit different from those for able-bodied people. The initial emphasis is usually on sheer participation. The disabled have rarely been encouraged to explore new sorts of physical activity and it is only in the past fifteen or twenty years that there have been role models for them to emulate as athletes.

Athletes' concerted efforts and devotion on the part of volunteers has enabled various organizations to encourage a diversity of activities for the disabled. In fact, the range of programs and associations is astounding, given the obstacles that they face. There are sports associations for the blind, for those afflicted with cerebral palsy, for the deaf, for amputees, as well as general wheelchair sports. Competitors are divided into classes depending on the extent of their ability.

Women are conspicuous by their relative absence from disabled sports competitions. Patty Scharflen of the Canadian Wheelchair Sports Association postulates that there is a tendency for families to over-protect injured women. "We have to change the attitude of the family in order to reach the female," she says.

On the government level, Diane is currently waging a battle for financial recognition for successful international athletes. Federal 'carding' which supplies assistance to individual athletes if they have made significant achievements on an international level, uses the same regulations for all athletes, men and women. One of the requirements for carding is international participation in the individual's sport. That is, the athlete must be competing in an event in which twenty other countries compete annually. This requirement manages to effectively exclude many groups from possible carding, including swimmers and quadriplegics, as well as women generally. The only disabled athletes to be federally carded so far have been men doing wheelchair track.

However, for Diane and other disabled women athletes sports is much more than a physical activity. Diane sums it up by saying "Training discovers my limits. It has given me self-respect and self-confidence."



Vancouver women face off

by Lynney Powell

I tug at a soggy sock. Good - someone has turned on the showers. My body feels well used and spent - like you feel after making love. To me, playing hockey and making love are about the best ways to get your thrice-weekly exercise (depending on how much energy you have).

Yes, as you have probably guessed, this is an article on hockey. It is not the over-glamourized version of ego-smashing-ego that you see on the tube every Saturday night, but women playing hockey - and there are quite a few of us. Some of my friends can't quite grasp my enthusiasm as I clamber out the door with twenty-five pounds of equipment on my back. Never mind that it's 10 p.m. and I have to drive all the way out to UBC for our late night practice.

There are presently 10 Senior Women's teams in the Lower Mainland, divided into an 'A' division and a 'B' division. The 'A' division is considered more proficient with their skills - which is not to take anything away from the 'B' division of course! (I have to be careful - they have some big women on the 'B' teams.)

In the 'A' division, there are 5 teams: Coquitlam (the division champions this year), North Surrey, Newton, North Vancouver, and Britannia. The 'B' division consists of Kitsilano A, Kitsilano B, U.B.C., South Delta and Killarney. The season 'face-off' is around the first week of October, but try-outs for the teams are held in late August and early September.

The winner of the 'A' division generally goes on to the BC Winter Games, although this year the women were cut from the program because of lack of time. From there, if they have organized it and have enough money, they can go to the 'Western Shield'. This is a tournament held once a year in one of the four Western provinces and it determines "the best in the West".

But the real big Grandma of them all is the Brampton Tournament, which is held each year in Ontario on Easter weekend. More than 100 women's teams from all over Canada and the Eastern states participate. Divisions participating range from very young women's teams (wherever they are lucky enough to have them), right up to Senior 'A's (which is the highest women can go in Canada). And my-oh-my, spectators are really treated to some fine hockey.

Back East body-checking is allowed, whereas it isn't for women's hockey in B.C. Before entering this tournament it's wise to make sure your equipment is covering all your vital areas!

Here on the Coast soccer has become very popular among women, whereas hockey isn't nearly as widely participated in. One reason why women aren't playing hockey as much is that few women know that there is a league out here playing exciting hockey. Unfortunately, there are very few opportunities for women to learn the sport. While quite a few community centres in B.C. have indoor ice rinks, most of the time is designated for men's regular-team leagues. There is often more than a year to wait for booking this time.

Community rinks allot some time for casual hockey but this is almost all used by men - there are NO "women-only" times. In a recent attempt to find time reserved for women we could only book our own time if we took the responsibility to ensure that a specific number of women would be there every time.

This perpetuates a 'catch 22' situation

where women can't learn to play the game unless they can get ice time, but the rinks won't give ice time unless women are skilled and dedicated enough to commit themselves to the sport. What is lacking is an opportunity to become acquainted with the sport on a casual basis.

Expense is another factor working against women in hockey. Hockey gear - including skates - costs approximately \$300. Ice time and referee fees cost each team member roughly \$200 per season. This cost can be cut if the women players organize fund-raising events.

Businesses are very rarely willing to sponsor women's teams, partly because women cannot go beyond the Senior 'A' Division. Men's leagues, on the other hand, are sponsored almost entirely by businesses and sometimes by government grants in the hope that they are contributing to the development of NHL players. It is also worth noting that while several Eastern U.S. colleges offer hockey scholarships to women, we know of none in Canada.

Hockey is not for everyone. But if you're turned on to intense physical play then I urge you to consider it. As usual, things are made more difficult for women, but as always, we are determined to overcome these inequalities. We have reserved an hour a week of ice time for casual hockey for women who are either beginners or who can't afford league play. If you're interested in casual hockey call 253-9270. For more information on league play call Sport B.C. at 687-3333, or Nanette at 876-7317.



photo by Dorothy Kidd



She Shoots, She Scores: girls &

by Dorothy Kidd

In 1956, Ab Hoffman made headlines when it was discovered that the nine-year old star hockey defenceman was a girl. Now, more than twenty-five years later, girls are still fighting for the right to play organized ice hockey, on the only teams available, the boy's teams. *She Shoots, She Scores* chronicles the recent experience of one girl. On March 5, I saw the dramatic version presented by the Chilliwack Theatre Festival at the Vancouver East Cultural Centre.

The play begins with two girls talking about how to play ice hockey that winter. They plan to start a girl's team by recruiting through the recreation centre and their school. After no help from these two institutions, and opposition from her family, one of the girls is forced to drop out of the plans and Valerie is left.

Her parents are more supportive and she decides to join the only team for her age group, an all-boys team. The rest of the play is about the reaction she gets from almost everyone around her - girl and boy classmates, her teacher, her coach and the community at large. One by one, she convinces them of the rightness of her playing. The play ends triumphantly with a larger group of girls planning for a girl's team of their own for the next year.

The play has some interesting staging, with the young hockey players skating through the theatre on roller skates. The

set represents an ice arena, with rink boards separating the audience/spectator from the actors/players. Unfortunately the rink boards prevented many of the young audience from seeing some of the action, and many had to perch precarious on the backs of their seats to follow the play. But the full use of the entire stage, and well-paced action kept most of them from falling off.

The play spoke directly to many of the children and adults in the audience. It dealt frankly with the kinds of question about sex roles that young girls and boys try to sort out every day.

Near the end of the play, a ten year-old boy sitting next to me tried to tease his sister by suggesting that girls couldn't play hockey. But with a strong role model right in front of her, she would have none of it, and he had to back off immediately.

She Shoots, She Scores presented a story that is still very common to many girls. Last week I spoke to Robin, who was the only girl on the Britannia pre-novice team. When I asked her what she liked about the play, she spoke of her immediate identification with Valerie. "She seemed to know I played hockey because she smiled at me...All of the time she was late, and I'm always late. They weren't used to having a girl on her team, either and now they don't really care, 'so what she's on our team, big deal'." But the ending for Robin's winter hockey story is

Towards equality

The politics of integration

by Emma Kivisild

It looms on the south side of downtown like a dirty white UFO that you would want off the planet for its ugliness alone. B.C. Place. Enormous and ubiquitous. If it's not busy blocking your view of anything and everything, it's leaping out at you from the back of a bus in a display of soaring soccer balls, or plastering itself and its news about condominium seating all over the pages of the newspaper.

The stadium has consumed massive amounts of money from the public purse, and continues to be the subject of major controversy. It is a monolithic monument, and to what? To those great character-building symbolic warriors — you know, male athletes. The gargantuan expenditure and hoopla surrounding a stadium that cannot even accommodate a track, make it a powerful symbol for the inequities of sports funding and recognition in general.

This stadium accounts for much more than the lion's share of sports monies in the province and is a shrine to men's professional football, baseball, and soccer. Grassroots participation is evidently deemed unworthy of financial assistance. Those sports which emphasize the proficiency and physiological advantages of women — gymnastics, and track and field, for example — are simply ignored. It is typical.

"Sport came out of preparing men for war. The emphasis has always been on 'higher, faster, stronger', testosterone muscle sports," says Betty Baxter of the Canadian Association for the Advancement of Women and Sport (CAAW&S). "Grace and endurance haven't been part of the overall concept of sport. Part of giving women equal recognition is redefining sport."

The need for a radical change in attitudes about sport is clearly necessary before women can achieve any sort of parity in terms of opportunities and thereby garner the basic benefits of participation. Work towards equality for women in sport proceeds along various lines. As well as the necessity of encouraging participation, there is a basic need to drastically increase the number of role models for women — as administrators, coaches and prominent athletes.

The overriding question in any discussion of equality for women in sports is: do we want integration or do we want autonomy? More specifically, will we achieve equality faster if we simply demand that any lines drawn on the basis of sex be eliminated altogether, or if we ask for separate but equal, autonomous programs? The question is complicated and exacerbated by the fact that Canadian law is not clear on whether sport is a federal or a provincial responsibility.

Legislators are at a point where they would prefer not to deal with it at all. The Ontario government, for example, recently passed an amendment to its Human Rights Code that exempts them from handling any more sports complaints.

The Ontario ruling has brought the question of equal opportunity in athletics back into the public eye. A Task Force was appointed almost immediately to investigate the ramifications of the decision. CAAW&S developed a set of recommendations to present to the Task Force in an attempt to repeal the amendment.

The demands are based on a policy of affirmative action for women. CAAW&S proposes that recognition of women be mandatory in the constitution of every sports organization in the country, and that funding be withheld from organizations that do not comply, or do not include the objectives and goals of women in their applications for special, contract funding.

Yes, we do need legislation against discrimination in sport, but feminist sports activists themselves have yet to take a firm stand. CAAW&S is still debating how to deal exactly with the question of integrated versus autonomous programs. Each has its positive and negative aspects.

Integration is desirable in two basic areas: in individual cases where the available programs for girls or women cannot compare to those for boys; and in sports where physical criteria are clearly negligible (e.g. archery, car racing, riding). Because physiological differences that affect sports performance are not manifested until puberty it might make sense to have fully integrated programs for children under the age of 11 or so.

However, when integration is applied across the board, the consequences for women can be drastic. The clearest evidence against sex-integrated sports programs has surfaced recently in the United States, where an amendment known as Title IX came into effect in 1975. Title IX states:

No person in the United States shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination on the basis of sex, in any educational program or activity receiving Federal financial assistance.

The amendment applies to a broad range of educational programs, but its most remarkable effects have been on sports programs. Commenting on Title IX and its ramifications, Betty Baxter says, "In some states where the associations are really wealthy, it has done nothing but good. But in other states, where there's less money, women lose. For example, instead of men's and

women's teams, they'll have, say, a senior and a junior team both mixed, and where women had 12 spots guaranteed before, now may, four will make the team."

For schools unable to financially sustain two separate programs, what Title IX does is inspire merged programs. Critics call them submerged programs. That is, women disappear from leadership positions, becoming assistants to male heads of mixed departments. In an article in 1980 in *Quest* Mary Hoferek pointed out the benefits of the previous, albeit grossly neglected, separate programs.

"In the single-sex groups women chaired organizations and committees, presented papers, looked to other females and themselves for leadership, obtained visibility, had role models, could shape their own organizations and could find a forum for their concerns."

Women can lose these opportunities in male dominated, co-ed, associations. Clearly, integrated programs, while they might be a long-term goal, cannot function properly unless the two sides are coming from equally strong positions from the outset.

Marion Lay of CAAW&S is also wary of the effects of plunging women into the often destructive climate of today's sports world. "I'm not so sure we want to put women into that environment. There's a lot of pain, a lot of drugs, and people are abusing their bodies. I think women would probably have a better experience with each other, but we have to look at our goals too. If we separate too much, we are in danger of simply being legislated out completely. We have to stay in control."

CAAW&S's present position is an attempt to strike balance between integrated and autonomous programs: selected integration. It means opting for integration where desirable or necessary; while promoting women's association, and new sports that acknowledge the power and flexibility of women's bodies.

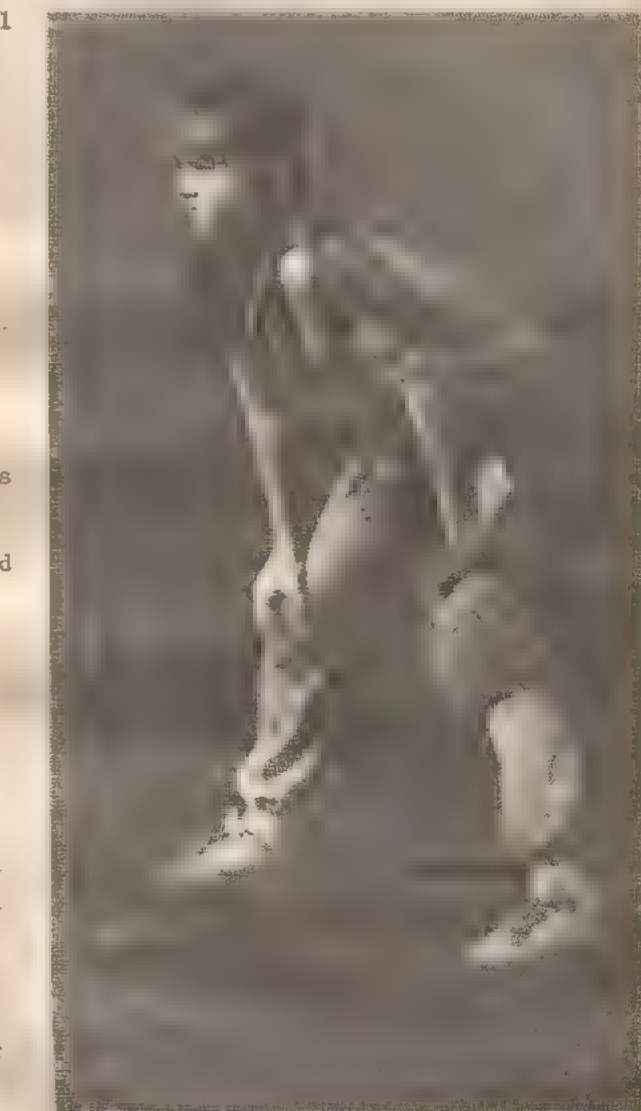


photo by Claudia MacDonald

are powerful!

a little different than Valerie's.

Robin's not sure that she wants to continue. It's a rough game, and scary, and very tiring playing with all that protective equipment. Her teammates get a lot of support, from other boys, parents and classmates, and can model themselves after their heroes in the NHL. According to Robin's mother, "there's no payoff for her". Robin is embarrassed to be seen in her uniform and is not encouraged by anyone at the rink. Robin herself said that her classmates, especially the boys, think she's "stupid to play a boy's game". She has to try to ignore them.

What struck me as an adult was the similarity between the problems of girls playing non-traditional sports, and women working in non-traditional jobs. The play and Robin's experience reminded me how females have to be so much better to compete on male terms. The strength of the play is that Valerie shuns the exceptionalist alternative. She maintains her criticisms of the rough individualist nature of male sport, and she sets out to develop a new kind of game, not on her own, but together with her other girl friends, of all sizes and skills.

It's a pity that the play was only in Vancouver for one performance because I think it could have been an excellent consciousness-raising experience for girls and boys and women and men of all ages.



First Gay Olympics

by Anita Tremblay and Ellen Woodsworth

Of the seventy athletes in the Canadian Delegation who attended the first Gay Olympics, Vancouver was represented by an all women's soccer team and one lesbian runner. Under Canadian, British Columbian

and Vancouver banners, the gay men and women in red and white uniform were proud to be among the 1,500 athletes and twelve countries represented at the Games.

For the first time in history lesbians and gay men competed proudly and openly. We challenged the notion that athletes have to be closeted or ashamed of being homosexual.

As we came through the gates of the enormous stadium in Golden Gate Park we followed marching bands, baton twirlers, a thirty piece lesbian percussion group and were welcomed by six choirs, the acting mayor of San Francisco, a congressman, Rita Mae Brown and thousands of cheering, whistling and waving spectators. We all joined together in the anthem "Reach for the Sky" sung by Meg Christian and then athletes and spectators alike crowded around the stage to watch Tina Turner start off the first International Gay Olympics with an electrifying performance!

For many of us it was one of the most meaningful moments of our lives. We were finally out together in an international movement!

The cooperation in Vancouver and San Francisco between gay men and lesbians was wonderful. They helped with the fundraising for our soccer team, came out to our games and in our final silver medal winning match they presented each of us with a red and white carnation.

However, the economic differences between gay men and women were evident by the fact that women constituted only forty percent of the athletes. There were also very few third world people in the games. Sexism reared its ugly, but familiar, head when we noticed the men's teams being introduced by individual players, as is the correct formal procedure, and women's teams were being introduced by team name and city alone. We immediately asked for a correction and received an apology.

Organizing on an international scale made us realize the incredible power we have gained by reaching out beyond our own small communities. We gained a fuller sense of ourselves and the world. By working hard and playing hard and taking ourselves seriously as athletes we also gained a sense of personal pride that we will carry with us forever.

Local lesbians compete in Gay Olympics

by Anita Tremblay

It was a Thursday evening, late in June 1982 and "Bud's Good Eats" were practising ball drills on the soccer field at 22nd and Laurel when someone said the words: Gay Olympics for the first time. It was Ellen Woodsworth and after she filled us in on a few of the details she suggested enthusiastically: "Hey! Why don't we go?"

Well, the reactions from the team, a random group of women most of whom call themselves lesbians, not all of whom call themselves athletes and few who call themselves feminists, varied from: "Yeah! Right on!" to "Who? Us?" to "Dream on..."

That was late June. Two months later we were standing in the middle of Keizer Stadium in Golden Gate Park our knees a-shakin' and our hearts a-thumpin' waiting for the first game to begin.

In the two months between the inspiration and the fact, the process that we went through, as individuals and as a team, was phenomenal. Ellen and I took on the organizing of the event and as two die-hard feminists our first tasks were to attempt to find a basis of unity, work collectively and introduce such concepts as a sliding scale for those who needed financial assistance to get there.

The diverse political orientation of the women on the team made all of these things impossible so we resorted to taking over and badgering, harassing and guilt-tripping people into participating in fundraising and organizing. This seemed to work rather well so we stuck to it.

We borrowed what we couldn't raise and one way or another we got together enough money to get twenty women down to San Francisco for six days of soccer playing and the most intense Gay Pride experience of our lives.

So, there we were, on our way to San Fran, some of us packed six to a vehicle, as excited as a bunch of kids on their way to summer camp. Although I don't think any one of us would have traded that experience and the positive things we drew from it for anything, the outcome of that trip had a shattering effect on our team. The combination of political differences, sexual politics, competitive pressures,

living and working together and just personality dynamics (not to mention half the team menstruating together) made for a series of many faceted explosions with underlying emotional tensions that resulted in the demise of our one and only lesbian soccer team.

"Welcome Gay Athletes" the signs read and they were up all over the city, not just on Cassia Street! Multitudes of gay men and lesbians crowded the streets, bars and cafes day and night. The city was veritably vibrating with our collective energy and 'out of the closets' courage.

The Gay Olympics symbolized, for many of us, a new spirit of pride, health and unity. It took the trite or corny tone out

of the words: "Gay Pride" and gave them a new meaning. For lesbians, I think it gave us a new image of ourselves as strong, healthy, organized women creating something on an international level. The Gay Olympics received international press coverage. Hence, we were not only creating powerful and positive role models for other lesbians all over the world we were a part of making history.

One last thing I feel compelled to mention: the quality of the organization of the event was evident from the moment we walked into the registration office with half a dozen telephones ringing, busily connecting the billets with athletes arriving from New Zealand, France, Denmark, Ireland, Greenland, Peru...

Did you know that:

by Barbara Schrott

- Canada's first Olympian was Cecil Eustache Smith, a figure skater in the first Winter Olympics in 1924.
- the 1923 women's track and field team won the unofficial championship at the Amsterdam Olympics, led by the world achievement of the '4 x 100' metre relay team.
- Ethel Catherwood was Canada's first female Olympic gold medalist in an individual event, winning the high jump in 1928.
- the Edmonton Grads, a basketball team whose players (except for two) came from the same school in Edmonton, was in existence from 1915 to 1940, coached by the same person (Percy Page), won 502 out of 522 games, was recognized as world champions from 1925 on, and is considered to be the most outstanding women's basketball team of all time - anywhere!
- in 1930, when the Grads were unable to attend, a determined UBC team won the Women's World Basketball Championships in Prague.
- Abby Hoffman, track athlete and Christiloy Boylen (nee Hansen), equestrian, have earned the unequalled distinction of membership of four consecutive Canadian Olympic teams - from 1964 to 1976.
- On the basis of Olympic and Commonwealth Games events offered, for the period from 1924 to 1976, Canadian women have won a larger percentage of medals available to them than have Canadian men.
- Canada has provided several outstanding female marathon swimmers - from Marilyn Bell, who captured the country's attention in 1954 when she swam Lake Ontario to Cindy Nicholas, who set several world long distance and English channel records in the 1970's.
- Beverly Boys, the most talented diver Canada has ever sent to the Commonwealth Games, became, in 1978, the only woman from any country in any sport to win medals in four Commonwealth games.



by Betty Baxter

Although C.A.A.W.&S. is a very new organization, in the last 6 months we have been working in a number of areas and are beginning to see some positive results. In addition to outlining the work to date, this article will include the issues scheduled for discussion at the C.A.A.W.&S. annual general meeting in May since these issues will be the focus for future efforts.

At the provincial level, C.A.A.W.&S. in B.C. has an office at 1200 Hornby St. (tel 687-3333) and from that space has four temporary employees working in the following areas:

Women in Sport: Working toward a positive image

Development of a media kit

Women in sports or any kind of physical activity are rarely reported in the media. When reporting has been done emphasis is frequently on the athlete or team's looks, marital or family status and the athletic achievement is not seriously dealt with. C.A.A.W.&S. will attempt to inform the media about women's sporting activities. A media kit will be the first step.

This kit includes information on the founding of C.A.A.W.&S., selected media articles on women in sports, photos for use in promoting women and sport, and a summary of C.A.A.W.&S. projects to date. This package will be sent to members of the various media to give them information and encourage the use of a positive image of women in sport.

Preparation of an Information Referral System for Women's Sport and Recreation Programs in B.C.

Because women have not traditionally belonged to sport clubs or athletic associations, it is often difficult and confusing to find out what programs are available to women and how to join one that does exist. C.A.A.W.&S. is trying to centralize this information.

We have gathered information on programs for women and co-ed programs offered in community centers and educational institutions around B.C. This information includes details about cost, length of programs, whether recreational or competitive, level of skill requirements to join and age categories of each program.

Now this material is being entered on to the Telidon system, a project under the Vancouver Information and Referral System. This will make information on women's sport available to the public at Telidon locations throughout Vancouver. There are plans to expand the Telidon system throughout the province. The C.A.A.W.&S. referral system will have complete information of Vancouver programs by April, and programs from around the province later this year. Hopefully the program will be updated annually to give women easy and accurate access to sport and recreation programs.

A Slide-Tape Presentation on various options in fitness activities

This presentation will include slides of women in various types of physical activity. The viewer will be introduced to two women who are trying to choose an activity program to help them become fit. They will investigate and discuss the programs involving team sports, aerobit activities, individual and outdoor sports. Slides will give the pros and cons of each. The aim of the presentation is for women to come away

better equipped to choose an appropriate activity for them. We hope next year to continue this project by taking this presentation around the province and meeting with women in small communities to determine fitness programs that are available or could be started with some energy or direction from C.A.A.W.&S.

A Series of educational meetings on women and sport

Three public meetings were held with the aim of offering information on programs available to women in three specific areas of sport and recreation.

In selecting the topics for these meetings we looked at areas where women were not frequent participants but also areas where

there is some movement afoot for women to become more involved. The first meeting was a field sports seminar which brought together women from five different field sports. Presentations were given on soccer, touch football, field hockey, rugby and lacrosse. Participants then had a chance to try a new sport, or teach someone else about a sport that they knew well.

The second meeting was on women in the outdoors. It was co-sponsored by the Vancouver Women's Outdoor Club. The third meeting was on coaching opportunities. In all three meetings, how to get involved was the main emphasis.

C.A.A.W.&S. Nationally

Because sport has been traditionally such an "old boys network", women in sport lack information and knowledge about the system they are trying to change. The focus of work for C.A.A.W.&S. at a national level has been communicating what we know and getting access to more information.

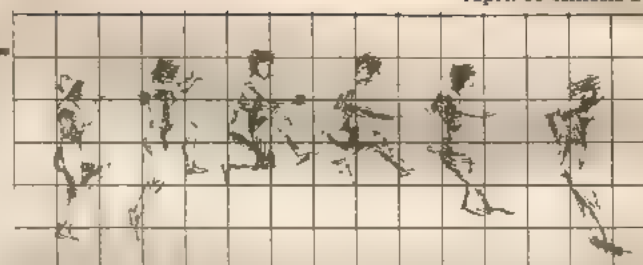
Three major projects were started this year. The first is a quarterly newsletter. For this year the newsletter is being published in B.C. It aims to provide a network between C.A.A.W.&S. members but also provide an informative, promotional vehicle for C.A.A.W.&S. All members receive the newsletter, but for anyone else the first two issues are available at the C.A.A.W.&S. office: 1200 Hornby St. Vancouver.

The second national project was a leadership seminar held at the University of Ottawa March 11-13, 1983. At the seminar presentations were given on:

- the workings of government, Federal policy and decision-making (where the access points are)
- networking
- affirmative action programs
- organizing public meetings
- lobbying

Some time was spent as well on local initiatives and what progress the last year has seen. These included:

- a feminist committee in the Canadian Cycling Association who have so far succeeded in having an elected member (woman) at the decision-making level and a constitutional change in their association to improve the quality of women's participation.
- a brief by the Ottawa chapter of C.A.A.W.&S. to the Sopinka Task Force on Ontario Human Rights
- work that has been done in B.C. (mentioned earlier) and ideas for next year.



The seminar concluded with a strategy session where we looked at the hiring statistics of the Halifax Board of Education with regard to hiring or firing of women physical education teachers.

The third national effort is focussed on a pilot project in two cities: Vancouver, B.C., and Hamilton, Ontario. In these cities we are investigating the use of publicly funded facilities to see if their booking policies or practices discriminate against women. Two women are collecting data in Vancouver (specifically regarding fields and rinks) and a group of people in Hamilton are collecting data on all facilities (i.e., fields, rinks, pools, gyms). This project should give useful data to determine if city governments are adequately responding to the increased interest of women in fitness and recreational activities.

Given that these projects have meant hard work and only small changes for women and sport so far, the annual general meeting of the C.A.A.W.&S. will address overall strategy for coming years and what new projects should be taken on. At that meeting workshops will be held on the following topics:



1. Human rights - should sport be included in the human rights codes? What does that mean in terms of integrated or separate programs?
2. Declining participation of teenage girls in sport.
3. Dearth of women coaches.
4. Facility usage and access to community funded programs.
5. Canadian University Athletics programs - recent study confirming declining jobs and involvement of women.
6. How to monitor existing sport programs.
7. Promotion and visibility of C.A.A.W.&S. as a viable place where women can initiate and push for change in sport.

The annual general meeting of C.A.A.W.&S. will be held at the University of Manitoba in Winnipeg, May 27-29, 1983. Anyone is welcome. We are hoping to take a caravan from B.C. so please join us.

HEALTH

Tranquilizing Women

by Kristen Penn



This is the first of a two part series on Valium and the minor tranquilizers. The second part which will talk about withdrawal from Valium and alternatives to drugs will appear in the next issue.

Valium, Librium, Serax, Ativan, these are familiar names of some of the minor tranquilizers which have become household words in the last twenty years. At this moment, 15% of women and 10% of men in the western world are currently taking Valium, the most widely prescribed drug of any kind in the world.

Valium is just one of the many mind or mood altering drugs including the minor and major tranquilizers, anti-depressants and sleeping pills which are known as psychotropic drugs. In Canada, at any given time, one woman in five is taking a psychotropic drug. Not surprisingly, women receive fully two-thirds of the prescriptions for mind or mood altering drugs.

For the last two decades, the drug companies have marketed the minor tranquilizers such as Valium and Librium through a promotional campaign unlike any before. Medical journals abounded with ads directed at doctors such as the one which showed a woman behind bars made up of brooms and mops with the caption: "You can't set her free, but you can help her feel less anxious." Another ad pictured a woman who, it is noted, has an MA degree which she is not currently using and who is not content with the PTA and housework. This, the doctor is advised, contributes to her unsubstantiated gynecological complaints which should be treated with tranquilizers.

Librium, which was first produced by the Hoffman-LaRoche company in 1960, was seen as a wonder drug to control anxiety and was prescribed with what one doctor described as "wild abandon." Three years later, the same pharmaceutical company produced Valium which was promoted for the relief of "psychic tension." The two together quickly became the most commercially successful prescription drugs in history. And Hoffman-LaRoche became, according to Fortune magazine, "one of the most profitable enterprises on earth."

In the 60's and early 70's, the pharmaceutical industry used intensive promotional campaigns to relabel and redefine as mental illness a whole range of stress filled situations that had traditionally been regarded as general problems of living which were now to be "treated with drugs." Such situations as "apprehension about national and world conditions," "raising a young family," "writing a doctoral dissertation," and being a mother with "too little time to

pursue a vocation for which she has spent many years training," now came within the scope of medicine and thus warranted treatment with tranquilizers.

Most of the advertisements for reducing tension and anxiety depicted women ranging from the harried housewife to the fearful young college student to the chronically complaining patient who was an annoyance to the doctor. Women having problems fulfilling the rigidly defined social roles were seen as exhibiting signs of emotional or mental illness that needed treatment with drugs.

It would be considered completely unethical for antibiotics to be advertised for the common cold, but it is not considered unusual to prescribe an anti-depressant to a woman who does not have the energy to do her housework or to prescribe a tranquilizer to an old person who is angry at being placed in a nursing home against her

Valium and its Family

Brand Name	Generic Name	Manufacturer	Daily Dose
Ativan	lorazepam	Wyeth	1-10 mg
Centrax	prazepam	Parke-Davis	20-60 mg
Dalmane	flurazepam	Roche	15-30 mg
Librium	chlordiazepoxide	Roche	15-100 mg
Libritabs (generic forms)	chlordiazepoxide	(several)	15-100 mg
Paxipam	halazepam	Schering	60-160 mg
Restoril	temazepam	Sandoz	15-30 mg
Serax	oxazepam	Wyeth	10-30 mg
Tranxene SD	clorazepate	Abbott	15-60 mg
Valium*	diazepam	Roche	4-40 mg
Xanax	alprazolam	Upjohn	0.75-4 mg

* Approximate cost for an average 10-day supply
NA Not Available

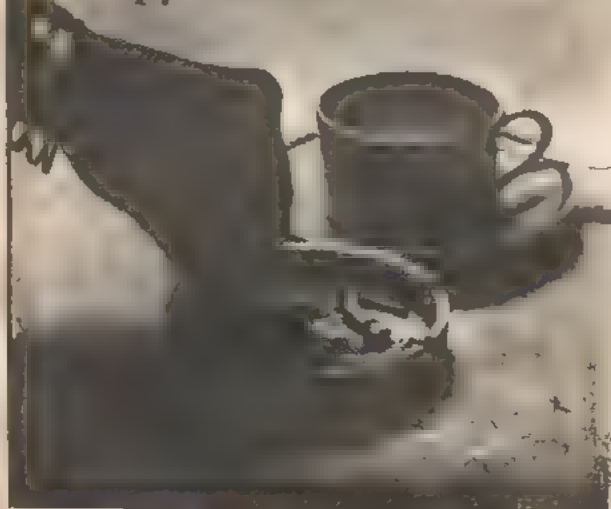
will. Instead of psychiatry using the products of the drug industry when they might be useful, what has happened is that the drug industry has actually shaped psychiatry by defining what is considered mental or emotional illness.

During the 1970's, women's groups, health and consumer advocate groups focused attention on the disproportionate use of tranquilizers by women. In 1979, Hearings in the U.S. congress probed the use of psychoactive drugs by women. While the actual drug advertisements no longer blatantly focus on women's social roles, there is still recognition of the usefulness of Valium for maintaining social homeostasis. In a recent symposium on Valium, the chairman stated, "We hear much about the adverse affects of the drugs and their costs, while we hear little in terms of how many divorces Valium may prevent."

Meanwhile, the drug companies have continued in their practice of creating non-disease states which they claim need to be treated with tranquilizers. In a recent campaign headlined *Negative Tests-Positive Symptoms*, Valium is suggested for individuals experiencing symptoms of disease to be caused by anxiety - with no test results suggesting the actual presence of disease. The ad suggests first starting the patient on Valium, then reassuring them about their physical complaints, rather than providing reassurance and helping them deal with their anxiety without drugs.

There is also an increase of advertising that stresses the use of Valium as an adjunct for those who have positive medical tests as well. The ad implies to the doctor that by not treating the "emotional" aspects of an illness, such as heart disease or ulcers, that he or she would not be treating the "whole person" and would thereby be remiss in their medical practice. Doctors are advised that "the patient's psychosocial profile adds valuable insights and often reveals excessive anxiety." The answer to this problem is, of course, Valium.

If you're concerned about anxiety-like rebound symptoms when tranquilizer therapy concludes...



Tranxene® helps avoid them.
clorazepate
dipotassium

Helps avoid effects that encourage drug-seeking behavior
Helps avoid effects that encourage drug-seeking behavior
Helps avoid effects that encourage drug-seeking behavior
Helps avoid effects that encourage drug-seeking behavior
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Helps avoid effects that encourage drug-seeking behavior
Helps avoid effects that encourage drug-seeking behavior

Avoids drug-induced "bouts" or "highs"
Helps avoid effects that encourage drug-seeking behavior
Helps avoid effects that encourage drug-seeking behavior
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Helps avoid effects that encourage drug-seeking behavior
Helps avoid effects that encourage drug-seeking behavior

Helps avoid disruptive effects of therapy
Helps avoid effects that encourage drug-seeking behavior
Helps avoid effects that encourage drug-seeking behavior
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Helps avoid effects that encourage drug-seeking behavior

Tranxene is available as 3, 7.5, 15 mg capsules, 30 mg tablets, 11, 25, 50 mg single-dose tablets. For a full summary of prescribing information, please see adjacent page.



HEALTH

Another group targeted for increased tranquilizer use is older people. One ad shows an older man enjoying a model ship with his grandson with the caption reading, "Stress and the Senior Citizen - a time for reappraisal." With the increasing awareness within the health care system of the links between stress and disease, the drug companies are taking the opportunity to sell the idea that Valium is the answer to the problem of stress.

Hazards and side effects

Valium is the biggest seller in a family of drugs called the benzodiazepines, all of which have similar effects, hazards and addictive qualities. Valium, Serax, Librium and Ativan and a few others are marketed as tranquilizers, while Dalmane and Restoril are sold as sleeping pills. In the United States, one in every four prescriptions is for some kind of mind or mood altering drug.

In Canada, the figure is closer to one in five. Considering that 3/4 of all visits to doctors end in a prescription, that amounts to an enormous amount of psychotropic drugs consumed every year. In spite of the evidence that Valium and other benzodiazepines are not useful longer than one month, doctors continue to prescribe the drug to people for months and years. It is not uncommon for people to take Valium for one, or even five to ten years.

While all the benzodiazepines have similar dangers and side effects, there is a difference in the length of time the drug remains in the body. A single dose of the long-acting drugs (Valium, Librium, Dalmane) can remain in the body for up to two days. When used regularly, it can take up to two weeks for the body to become drug-free after ingesting the last dose. With the long-acting drugs, there is greater risk of the drug accumulating to dangerous levels, especially in older people or those with liver disease, such as alcoholics. Valium is prescribed to older people more often than any other age and it is frequently used for alcohol withdrawal, thus placing these two groups particularly at



PSYCHIATRIC DRUGS

A series of talks on their effects, hazards and alternatives.

Thursday, April 7: Valium and Other Minor Tranquilizers

Thursday, April 14: The Major Tranquilizers (Thorazine, Stelazine, Haldol, etc.)

Thursday, April 28: Lithium and The Anti-Depressants

Thursday, May 5: Alternatives to Drugs

At the Mount Pleasant Public Library, 370 E. Broadway (Kingsgate Mall)

7 - 9 P.M. Free Admission

Sponsored by the Women's Health Collective
Child care can be arranged if the Health Collective is notified at least three days before each session. Phone 736-6696.

risk. The shorter acting drugs such as Ativan and Serax are less likely to cause drowsiness or to accumulate in the body, but they may produce more dramatic withdrawal symptoms if dependence develops.

For the most part, all the members of the Valium family are different brands of the same drug. Aside from the difference in the time it takes to eliminate the drug from the body, the effects and hazards are the same with all the drugs. Most people who use Valium have not been told of the dangers involved. Often times concerns expressed by the recipient of a prescription are dismissed by the doctor as groundless. This is particularly true for concerns expressed about the dangers of addiction which are still denied by the makers of Valium as well as many doctors even though the risk of addiction is a fact.

Valium is known to cause:

Mental impairment: Memory and learning ability is worse in the majority of people who use Valium. Lack of concentration, drowsiness and decreased co-ordination are also frequent side effects. There is confusion, particularly in older people where it is misdiagnosed as senility.

Impaired driving: Driving skills such as braking ability become worse. Slowed reaction time makes Valium users more likely to have traffic accidents.

Mood changes: These include restlessness, irritability, increased depression.

Hallucinations and paradoxical rage: Ironically, in some people Valium can cause the very opposite of "tranquility." These reactions are not common but they can be dangerous when they occur.

Addiction: Hoffman-LaRoche continues to claim that addiction to Valium is rare and only happens in "abuse prone personalities" who exceed the recommended dosage. In fact, anyone taking even low dosages of the drug for over 3-4 months is in danger of becoming physically and/or psychologically addicted. Withdrawal symptoms include trouble sleeping, depression, headache, muscle twitching and pain, nausea, trembling and skin reactions. It is extremely important to not stop taking Valium suddenly after using it regularly for 3 months or more. Abrupt withdrawal can lead to seizures and can precipitate a psychotic episode such as Barbara Gordon reported in her book "I'm Dancing As Fast As I Can."

In addition to these "side-effects," there are other serious hazards associated with Valium use. In combination with other central nervous depressants, such as alcohol, sleeping pills, anti-histamines, etc., Valium can cause sudden death. Since Valium is commonly prescribed for alcohol withdrawal, many alcoholics begin taking Valium regularly and the two are often used in combination. With alcohol consumption being so common among the general population, the Valium-alcohol combination is a routine occurrence that poses dangers of toxicity. Since the drug stays in the body for days and accumulates in the fatty tissues, the Valium taken yesterday can react with the alcohol taken today.

Valium, in combination with alcohol and other drugs has been implicated in 10-25% of the suicide attempts in the United States. In Canada, Valium is the single most common drug involved in both unintentional poisonings and suicide attempts among adults.

There is also evidence that Valium can cause birth defects when it is taken within the first three months of pregnancy. The most common problem has been cleft palate, though it has also been linked to mental retardation. When Valium is taken by the pregnant woman close to delivery, there is



Old Style (Late 1970s) Advertisement for Tranquilizers

**You can't set her free.
But you can help her
feel less anxious.**

You know this woman.

She's anxious, tense, irritable. She's felt this way for months.

Resent by the seemingly insurmountable problems of raising a young family, and confined to the home most of the time, her symptoms reflect a sense of inadequacy and isolation. Your reassurance and guidance may have helped some, but not enough.

SERAX (oxazepam) cannot change her environment, of course. But it can help relieve anxiety, tension, agitation and irritability, thus strengthening her ability to cope with day-to-day problems. Eventually, as she regains confidence and composure—your counsel may be all the support she needs.

Indicated in anxiety, tension, agitation, irritability and anxiety associated with depression.

May be used in a broad range of patients, generally with considerable dosage flexibility.

Warnings:

Contraindications: History of previous hypersensitivity to oxazepam. Oxazepam is not indicated in children.

Warnings: Use in Pregnancy: Safety for use in pregnancy not established.

Precautions: Hypotensive reactions are rare, but use with caution where complications could ensue from a fall in blood pressure, especially in the elderly. Withdrawal symptoms upon discontinuation have been noted in some patients exhibiting drug dependence through chronic overuse. Carefully supervise dose and amounts prescribed, especially for patients prone to self-overdose. Excessive, prolonged use in susceptible patients (alcoholics, ex-addicts, etc.) may result in dependence or habituation. Reduce dosage gradually after prolonged excessive dosage to avoid possible convulsion seizures. Withdrawal symptoms following abrupt discontinuance are similar to those seen with barbiturates. Caution patients against driving or operating machinery until absence of drowsiness or dizziness is ascertained. Warn patients of possible reduction in seizure tolerance.

Adverse Reactions: Therapy-interrupting side effects are rare. Transient mild drowsiness is common initially. If persistent, reduce dosage. Dizziness, vertigo and headache have also occurred infrequently. Syncope, rarely, mild paroxysmal reactions (excitement, stimulation of effect) are reported in psychiatric patients. Minor diffuse rashes (morbilliform, urticarial and maculopapular) are rare. Nausea, ataxia, ataxia, blurred speech, tremor and altered libido are rare and generally controllable by dosage reduction. Although rare, leukopenia and hepatic dysfunction including jaundice have been reported during therapy. Periodic blood counts and liver function tests are advised. Allergic reactions, rarely, does not appear related to dose or age. These side reactions, noted with related compounds, are not yet reported: paradoxical excitation with severe rage reactions, hallucinations, menstrual irregularities, change in EEG pattern, blood dyscrasias (including agranulocytosis), blurred vision, diplopia, incontinence, stupor, disorientation, fever and dysphoria.

Availa-Hoff: Capsules of 10, 15 and 30 mg. oxazepam, tablets of 15 mg. oxazepam.

To help you relieve anxiety and tension

Serax
(oxazepam)



Hoffman-LaRoche
Pharmaceuticals, Inc.

danger of the baby being addicted and/or having difficulty breathing or feeding.

Valium is not the harmless and beneficent wonder drug that so many have come to rely on. It is, in fact, a dangerous and addictive drug that pregnant women should never take and that others should not take for longer than 2-4 weeks, if at all. It is indeed a hopeful sign that even though Valium continues to be a number one seller, since 1975 sales started to decline and have been declining ever since. As more and more people become informed of the dangers, they are rejecting Valium as the answer to the problem of stress and anxiety and looking for other alternatives.

(In the next issue: Withdrawing from Valium and a look at alternatives to drugs.)

MIDWIFERY

by Cathy Ellis

In every culture there has always been a woman in the obstetrical field who serves as a "wise-woman" or midwife. This person takes care of the pregnant woman, her labor and delivery, and the newborn and new mother in the postpartum period. She delivers babies in a less scientific and more empathetic and intuitive manner than a physician would.

The midwife profession has been worldwide throughout history and has been practised as both an art and a trade. In recent history, the art has been taken over by the science of medicine under the name of "obstetrics."

Women have always used midwives because they believed they needed to have a woman accompanying them throughout labor and delivery. A midwife suits this function because she is trained and accustomed to sit by a woman for many hours watching a natural process taking place and waiting. Doctors, after being trained for over ten years at university are not suited to sit and watch and wait.

Canada is one of the nine countries in the World Health Organization which does not provide for the training and certification of midwives. The other countries are: Venezuela, Panama, New Hebrides, Honduras, El Salvador, Columbia, Burundi and Dominican Republic. The world's lowest rates of perinatal mortality are achieved in Holland and the Scandinavian Countries where midwives attend many of the births.

There are only two provinces in Canada where midwives can practise legally. In Newfoundland a midwifery school trains nurses to practise as nurse midwives in the province and outpost areas. In New Brunswick, there is no Midwifery Act, but there is nothing in the Health Act which prevents midwives from practising.

In Alberta there is a program called the "Alberta School of Obstetrical Nursing" which trains nurses for outpost and case-room work. A similar program is offered in British Columbia. Both programs are available to registered nurses only and the areas where these nurses can deliver babies are places where there are no doctors nearby, such as in the Arctic.

Most births in Canada are attended by doctors or obstetricians in a hospital setting. Doctors are trained to see births as a medical event rather than a physiological one, and so use much medical intervention in attending births. When medical students go into delivery rooms to observe deliveries, it is rare that they have an opportunity to see a natural birth.

Caesarian section rates are on the rise. In some Canadian hospitals, as many as 30% of the deliveries are by Caesarian section. Some Canadian physicians attend home deliveries but these are few in number. The Colleges of Physicians and Surgeons of every province frown on doctors attending home births. Reprisals, such as loss of hospital privileges are common. In Alberta, in April of 1981, the College of Physicians and Surgeons made it illegal for physicians to attend home deliveries. They also forbid physicians to administer prenatal care to women intending to have a homebirth.

Consumer groups throughout Canada such as the "International Childbirth Education Association" have sought to improve conditions for birthing in hospitals. Women are better informed as to the process of labor and delivery, many take prenatal classes which help them to prepare for the event, and there are now some options made available for birthing mothers. They can use or avoid pain-killers during their labor and they can hold the baby for "bonding" directly after the birth. Some

Out of our hands

Midwifery in Canada

hospitals offer birthing rooms which provide a homelike atmosphere. But unfortunately many medical interventions still occur in these birthing rooms.

All of these choices for the birthing woman are only tokens handed out by the medical staff resulting from pressure from the consumer groups. The problem with these improvements is that they do not change the source of control from physician to birthing woman. For this reason many women are opting for homebirths with unlicensed midwives. They feel that it is a positive step in experiencing a natural birth and staying in control of their labor and delivery.

Many of the midwives who are attending homebirths throughout Canada are "lay" or "empirical" midwives. They have learned the skills outside of an institution, often by apprenticing with another woman who is already a midwife. A few lay midwives in Canada have attended over three hundred deliveries, many have attended over one hundred and fifty. Some have gone to midwifery courses or workshops; all have read widely on the subject.

The midwife spends a great deal of time working prenatally with the expectant mother. A history and physical examination are done to exclude high risk candidates from a homebirth. The pregnant woman is helped to choose an excellent diet. Sufficient exercise and study of the pro-



cesses of labor and delivery are expected.

On each prenatal visit with the midwife, the woman's weight is checked to be sure that she has an adequate weight gain. Blood pressure, fundal height, and position of the baby are determined. Many hours are spent with the midwife to encourage trust and communication but control over the birth itself remains in the hands of the pregnant woman.

Since there is no certification for midwives in Canada, the level of expertise varies greatly. Some midwives carry no more than a few herbs in their birth kit. Others are experienced in the use of intravenous solution for the treatment of shock, drugs and manual methods to stop hemorrhage, catheters to suction the baby if necessary, oxygen to monitor the fetal heartbeat, and suturing supplies to repair any perineal

tears that might occur. It is up to the expectant parents to choose a midwife who has methods and expertise with which they feel comfortable.

All across Canada, except for the few areas I have mentioned it is illegal for midwives, no matter how or where they were trained, to deliver babies. Every time a midwife attends a birth she could be charged with "practising medicine without a license." If something goes wrong at the birth, she could be charged with criminal negligence or if there was a death involved, manslaughter.

In January of this year, three midwives from Nova Scotia were charged with "criminal negligence" following a homebirth. The baby, who was delivered by the midwives, did not breathe spontaneously and was transferred to hospital and put on a respirator. The neonatologist called the police. Subsequently the Attorney General laid charges of "criminal negligence leading to bodily harm," against the midwives. Their first court hearing will be on the second of June.

If this incident had occurred in the hospital, it would have been called an unfortunate accident. The trial will not be just about this particular case, but about all cases of homebirth attended by empirical midwives. The province of Nova Scotia is challenging the right of one woman to help another woman give birth outside the hospital system. It challenges our right to choose our own birthing experience.

Midwives are beginning to organize all over Canada. In Ontario, midwives have formed a group called the "Ontario Association of Midwives." This group served as a support group when two midwives attended a birth where the baby died. The death occurred hours after the laboring woman was transferred to the hospital for a problem in the labor. No matter what the circumstances are surrounding a birth, the midwives are usually blamed because they do not have a role in the health system. However, following the inquest, the judge suggested that doctors and midwives establish communication and that Ontario should be the first province to certify midwives. Unfortunately, the Minister of Health declared the province had no plans to include the licensure of midwives.

In British Columbia, midwives are well organized. They have formed an association called the Midwives Association of British Columbia, and have organized two conferences, one in 1980 and the second one in February of 1983. To help with planning the integration of midwives into the medical system, the "Midwifery Task Force" was formed. Physicians, nurse and lay midwives and parents are working together to achieve the same goals, education and licensure of midwives. In the 1983 conference, midwives, parents and physicians joined to promote co-operation between midwives and midwifery organizations across Canada. Steps were taken to form a national organization to ensure better communication and facilitate licensure.

Midwives practising in Canada are doing so because they feel it is their calling. They have decided that they can help women experience happy and safe births at home. Every time a midwife attends a birth she is taking a legal and personal risk. We should support midwives in Canada in their work to return the experience of childbirth to the birthing woman.

The midwives in Nova Scotia who were recently charged with criminal negligence are in need of financial aid to help with legal costs. Defending these midwives is to defend our right to choose our birth experience and our birth attendant. Please send cheques to: A.P.S.A.C. Nova Scotia, 19 Fairmount Road, Halifax, Nova Scotia, B3N 1H5

ARTS

Mary Daly

Women are denied their own souls

by Patty Gibson

When Mary Daly walked up to the podium in UBC's Hebb Theatre March 19 she faced an audience primed to hear almost anything this leading feminist theorist had to say. But Daly's style was hardly a traditional lecture. It was an "invitation to take a journey", she said, "into the country of the strange, the homeland of women".

While this approach may have confused at least some portion of her 500 strong audience, the hearty and enthusiastic response punctuating her endless stream of witticisms and wordplay revealed a large following of women who knew precisely what she was talking about.

The journey, which she outlines in her last book, *Gyn/Ecology: The MetaEthics of Radical Feminism*, is toward what she calls our original integrity, our original being, the truth of womanhood and woman energy before it was buried under a "crust of patriarchal lies." These are the lies that keep women from knowing their innermost selves, says Daly. "We are struggling to re-member ourselves and our history," she told her audience, and in so doing we are coming to understand what has happened to our own passions.

Daly believes women have been denied their own souls, meaning their knowledge of themselves, as well as the expression of their own "real" passions. A key portion of her talk centred on her attempt to distinguish "real passions" from "pseudo-passions." Real passions, like love, desire, joy, hate, sorrow, fear, ~~darling~~, hope, despair and ~~and~~ have an object, she said. They move toward reality outside of oneself. But our real passions have been covered over by man-made counterfeits, false passions, in which she includes guilt, frustration, anx-

iety, resentment, boredom, bitterness and fulfillment.

"When I'm called a bitter woman", she said, "my passion is reduced to a lemon. In fact, I am enraged and there is a reason for that." And fulfillment, according to Daly, is the saddest of all the pseudo-passions. "Just where does one go," she asked, "when one is filled full?"

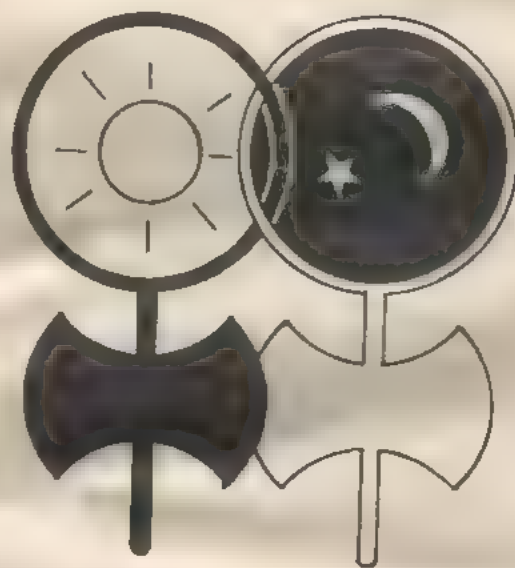
The separation of the real from the false is the point of the journey. She believes women must recover their original knowledge of themselves, realizing that numerous diversions, obstacles and even punishments stop women from fully exploring society's deceptions about womanhood.

"But you must realize," said Daly, "that even if you are just a little bit of a feminist you will be punished just as much as if you go the whole way." To go the "whole way" is to reclaim one's self-esteem and in order to do that women will encounter what she calls "the terrible taboo".

"The terrible taboo is the taboo against women's most natural act...women touching women on the deepest level. It is the taboo against female connection." Women who are ontologically touched by women move beyond the barriers and the boundaries of patriarchy and in so doing "become terrible".

"We are outrageous in crossing this taboo," she said. "We are deviant. We are women who choose to become wild."

Clearly the journey toward uncovering women's mutilated self-esteem in Daly's view can only be achieved by a full connection between women. ~~She was quick to point out,~~ however, that women touching women should not be reduced to the sexual sphere alone. Being gay, in and of itself, is not the answer. To deal only with the sexual con-



Emily Odd woman

nection is to buy back into patriarchy and ultimately to reinforce patriarchy's systematic fragmentation of the 'whole self'.

Within patriarchal culture, women constitute what she calls the "touchable caste". Women are touched in this sense all the time and throughout history by rape, battering, maiming, and dismembering. She uses the word caste because it implies a rigidity that does not come through in the word class, and because it more closely identifies the kind of psychic violence that keeps women in their place.

Because Daly believes patriarchal culture is necrophilic, centering on a love of death, decay, and destruction, her counsel to women is to embrace a biophilic (love of life) direction throughout all aspects of their cultural lives. In this sense, it is not enough to do battle with existing norms, cultivating only a 'warrior spirit' in our personal selves. We must also create, weave, spin new meanings into our lives and our current reality. ~~She dispenses with~~ any notion of a feminist future, for example, saying we create only in the present, in the here and now.

What is most interesting to those women who have followed Daly through her three books, *The Church and the Second Sex*, *Beyond God the Father*, and *Gyn/Ecology* is how far she has gone on her own personal and spiritual journey. Where she was once a reformist in and apologist for the Catholic Church, she has now reached a point where she believes the only purpose for feminists attempting reform within the church is the personal process in finding a way out. To Daly, the whole notion has become analogous to a black person attempting reform within the Ku Klux Klan. The lies about woman, pornographic or otherwise, are rooted in theological lies. When she reached this conclusion for herself, she left the Church and centred her philosophical pursuits within a radical feminist context.

In a press conference just hours before her lecture Daly told an amusing story about her invitation by a minister during the 60's to speak about women and the church in a sermon. She said she decided she would end her speech by walking out of the Church and inviting women to walk out with her. "I thought only a few would follow me," she said, "and that the whole thing would be quite embarrassing. Nevertheless, I made the invitation and about a hundred women walked out with me, much to my surprise." Word of the event spread quickly, and in a week she was receiving calls from ministers asking her if she would like to come to their churches and have a 'walkout'. She was dumbfounded. "I don't think you understand," she told the ministers, "I have walked out. Don't you understand? I am not there anymore; I have left."

Where will Mary Daly go from here? Her next book, dealing with the passions, is now in manuscript form and could be on the shelves within a year.

If you love this planet...

by Lisa Jenkinson

At the end of February this NFB film was declared by the U.S. government to be "foreign propaganda". Anyone showing the film in the U.S. must record their name with the U.S. Department of Justice or add a disclaimer at the beginning of the film stating it to be "foreign propaganda". The American Civil Liberties Association is taking the government's decision to federal court, claiming that Reagan's measurement is unconstitutional and suppression of free speech.

IF YOU LOVE THIS PLANET
a National Film Board (NFB) Production
Directed by: Terri Nash
Produced by: Edward Le Lorrain
Executive Producer: Kathleen Shannon

I had a chance to view this 25 minute documentary in mid-March at Simon Fraser University. I'd heard a lot about it and the fact that it had been recently blacklisted in the U.S. made me curious to see for myself this "dangerous film".

The speaker in the film is Dr. Helen Caldicott, an Australian born physician now living in the U.S. For almost a decade, Dr. Caldicott has been waging a public education campaign to inform people everywhere of the hazards of the Nuclear Age. She is currently the national president of the Physicians for Social Responsibility.

Throughout the film Dr. Caldicott talks to a group of university students about the fact that every human being must begin taking action immediately if we hope to save

this planet from nuclear destruction. Interspersed in the film is footage of some of the survivors of Hiroshima and Nagasaki, outlining the horrifying effects that a nuclear explosion can have on the human body. Also included are two short clips from an early 1940's war film, "Jap Zeor", featuring Ronald Reagan as a bomber pilot, ever so eager to do his job. As I watched these particular segments, it became much clearer to me why the U.S. government has taken such drastic action against the showing of this film.

Caldicott compares the arms race to two little boys fighting in a sandbox over who has the biggest biceps, bow and arrow or truck. She likened the mentality of the world's leaders to that of a nine year old. More, she points out that the Soviet Union signed the Salt II treaty, but the U.S. wouldn't because they insist on maintaining their "more powerful" world image.

She went on to make the following points:

- Among the extent of injuries which any possible survivors of a nuclear war could incur are: blindness, deafness, third degree burns and a loss of the immunity to disease, since the antibodies present in the blood would be drastically changed or destroyed by radioactive isotopes in the air.
- Massive outbreaks of all the diseases which we now have immunization for. Because of the literally millions of corpses that would be around after a bombing, an ideal breeding ground for bacteria would be present and the radioactivity in the air would mutate the bacteria and viruses to a point

ARTS

The True Story of Ida Johnson: an analysis

by Cy-Thea Sand

There was a literary classic published by the Women's Press in Toronto a few years ago that too few readers know about. It is a particular gem for those of us who love literature but have the impression that it is made by and for the upper classes. *The True Story of Ida Johnson* by Sharon Riis should be reprinted, studied and celebrated. It is a working-class, feminist and lesbian story which could be too easily buried and forgotten.

The True Story of Ida Johnson is a short but brilliant novel of a white woman's struggle with economic and sexual oppression and the story of Lucy George, a Native Indian lesbian woman. Lucy and Ida's lives intertwine, pulsating with a sensuality and spirituality reminiscent of *Sula* and *Nel's* friendship in Toni Morrison's *Sula*. *The True Story of Ida Johnson* is a rare work of both native and working-class consciousness - a novel that dramatizes the oppression of racial, economic and sexual disparity as well as the transformative power of female friendship.

Sharon Riis' style is non-linear. Beginnings and endings, realism and fact are seen as illusion and truth simultaneously. Riis' language is rich but sparse. There is a dream-like quality to the work, yet its concerns are deadly serious.

Ida Johnson marries when she is fourteen years old and pregnant, a fate not uncommon for girls in Longview, Alberta in the late fifties:

...her subjugation of Ida was not deliberately harmful. He thought he loved her and the rest followed.

Ida has two children, spends her time raising them, watching soap operas and satisfying Derek's sexual demands. After five or six years of this she turns the gas on in their trailer, steps outside for a cigarette and tosses the butt back into her home where her husband and children lie with their throats cut. Ida spends the next few years travelling a bit, working as a waitress and assistant cook to survive.

The novel's narrative structure increases its emotional impact. Ida tells her story to her childhood friend Lucy George who poses as a young male hitchhiker named Luke. S/He stops for coffee where Ida works. S/He offers to pay Ida twenty bucks just to have her talk and tell Luke her life story. So Ida talks about her years of waitressing in various places, about being robbed in Vancouver (robbed of the money she earned exploiting the exploitation of her as a "real" person, that is poor, working class) and about the pseudo-intellectual who said he loved Ida for her "colossal stupidity". Ida talks about her

marriage; her language is rugged and clear: "You couldn't actually say I liked Derek in the sense for instance of his creepy personality but I loved him; we were truly in love." We are not given narrative interpretations or even Ida's thoughts as she moves towards the night of the murders. The deed is done. Her guilt established by her one word answer to her father's question about the murders years after the fact.

Lucy George is a rare portrait in Canadian literature. She is an authentic Indian character who "...as a child understood the inherent limitations of her circumstance. She was female, poor and Indian in a male, material white world." Lucy's character is as powerfully drawn as Ida's although we learn less about her life. There is only a hint at her close ties with her powerful and loving mother, yet Lucy has an internal strength powerful enough to resist the racism of the white school of her childhood:

That first day she came to school she was skinny and dirty like you wouldn't believe and everyone just stared. Miss Bird asked if she had lice right out loud and everyone laughed including myself and old Lucy just smiled and said "No, actually. Do you?" She got the strap for it alright but nobody ever laughed at her again.

In a culture saturated with Christian assumptions, Lucy George retains the wisdom and spiritual depth of her people. One of the most intriguing qualities of this novel is its spiritual richness. Without explanation or detailed description, Riis presents us with a Native Indian character who is true to her people's legends and myths of spiritual and psychic transformations.² We are told that Lucy was born on a certain day and year and yet: "She'd been around a lot longer than that of course but nobody knew and she wasn't the sort who'd tell."

Riis' portrayal of a Canadian native woman as a lesbian is a first in our literature to my knowledge.³ Lucy leaves the hostile racism of Longview and the hopelessness of her Reserve and travels around working as "a deckhand, a mother's help, a cashier, a movie star, a cowboy, a clown." Lucy poses as a man not only as Luke the hitchhiker in her attempt to reconnect with Ida, but also for economic survival.

Lucy, meanwhile, sits resolutely alone in a Munich beerhall. It's her night off from the Krazy Lady cabaret where she has top billing as Gregor the Georgian juggler. The Germans think she's a queer little fellow. They humour her but she has no friends. "There goes Gregor," they laugh "He's so fast with his balls the ladies can't get at them."

views she's been called "overly emotional" about the nuclear issue. Her reaction to this is that nuclear warfare is an emotional issue, one of the survival of this planet, of this world, and she appeals to the emotional, nurturing side of women to launch a campaign based on this emotion throughout the world to actively fight the Arms Race. She states that feminists have an important role to play, and that we have to move now or we won't be here much longer.

If You Love This Planet is being shown frequently in Vancouver, by various anti-nuclear groups and other organizations. Check bulletin boards around town for information as to the showings. It's a very important film.

Ultimately Lucy needs Ida's love and companionship and returns home in search of her. Lucy reveals herself to Ida after Ida finishes with her story and they continue on together. The ending of this novel is cryptic, suggestive both of lesbian love and mystical revelation. Ida says to Lucy: "You were too long coming back. It's pure luck that I'm here at all. I lost touch more times than I can count."

The novel is radical in many ways. Lucy and Ida have been closely connected since child-

The bond between a native and a white woman defies racist culture. Hemmed in, limited by their sex, race and class, the women need each other to survive the loneliness of the disenfranchised.

hood - a feat of determined wills in a place where whites don't play with "Reserves". There are suggestions throughout the work that Ida and Lucy are psychically connected: a mysterious birthday gift arrives for Ida, Lucy attends Ida's wedding in disguise, Ida hears Lucy call her on the night of the murders. The bond between a native and white woman defies the racist ambience of their culture. The fact that Ida is working class is integral. Both women are hemmed in, limited by their sex, race and class. They both challenge the imposed immobility in different but effective ways: Ida murders her family, Lucy leaves the Reserve. And the work strongly suggests that the women need each other, that they must be together to survive the loneliness of the disenfranchised.

The novel does not end with the traditional narrative resolution. Lucy and Ida must keep moving - there is no real place of stability for them. But there is love possible between them and Sharon Riis is visionary in evoking its magic. As a lesbian couple they may survive. In not punishing her protagonists - one for murder, one for leaving her "place", both for embracing the friendship between them as their salvation - Riis transcends the traditional tendency to punish woman-identified fictional characters.⁴ *The True Story of Ida Johnson* is a multi-layered masterpiece, not the least of which is its advocacy of women's survival.

Notes:

1. For a lesbian interpretation of *Sula* by Toni Morrison, see Barbara Smith's *Toward A Black Feminist Criticism in Conditions 2*, October 1977 and in the recent *But Some Of Us Are Brave: Black Women's Studies*, The Feminist Press, 1982.

2. A recent source of native female-centered transformative myths is Anne Cameron's *Daughters of Copper Woman*, Press Gang Publishers 1981

3. For an article on American Lesbian Native culture see Paula Gunn Allen's *Beloved Women: Lesbians In American Indian Cultures*, *Conditions 7*, 1981. I am not familiar with any Canadian writings on, by or about Native Indian Lesbians.

4. For an analysis of punishment meted out to lesbian characters in 1970's novels see *Lesbians in the Mainstream: Images of Lesbians in Recent Commercial Fiction* by Maureen Brady and Judith McDaniel in *Conditions 6*, 1980.

continued from p. 21

where it would be impossible for a human to fight them off.

- Those in fallout shelters in a bombed city could not survive because the massive fire storms following a blast would use up all the available oxygen, including what's in the shelter.

- Those in fallout shelters in rural areas would have to stay in the shelters for several weeks because of the intense radiation present in the air. When they did come out, they would find no doctors, hospitals or food. Water would be contaminated and very likely the ozone layer would be destroyed, causing sunlight itself to be lethal.

- Dr. Caldicott says that in various inter-

ARTS

Islands explores the mother/daughter dynamic

by Elizabeth Shackelford

Margaret Hollingsworth's one-act play *Islands* was recently performed as part of the New Play Centre's annual Du Maurier Festival. Because of rather hostile reviews in local daily newspapers, attendance remained poor throughout the run. Some of the few fortunate enough to have seen it had reactions that were anything but hostile.

The play is set in a roughly finished house on a West Coast island. Muriel, the owner, is being visited by her mother Rose, whom she has presumably not seen for some time. Conversation between the two women is strained and difficult.

Rose seems to see Muriel as her failure, a daughter who places too high a value on work, who will never give her any grandchildren, whose valiant attempt to be independent is only evidence that she is profoundly unhappy. Despite these problems, Rose wants badly to be reconciled with Muriel. At the very least, she wants the two of them to give a show of compatibility for the sake of her fiancée, whose ferry is expected to arrive shortly.

Muriel wants none of Rose's interference. She values her independence and refuses to compromise herself in any way, even for the sake of appearances. She seems very

unsentimental about the past and has come to accept that it is her destiny to be alone. Work on the farm is her form of relaxation.

The similarity between these two women is that each has a strong need for the approval and understanding of the other, yet neither is able to extend it. This dynamic is a common one in mother-daughter relationships and Hollingsworth has done an admirable job delineating it.

The play becomes more interesting still with the entrance of Alli, Muriel's ex-lover. In some ways Alli is Muriel's opposite. Muriel is forward thinking, Alli dwells on the past. Muriel is practical, Alli is so impractical that she is dubbed insane by her society.

Unlike Muriel, Alli does not need to struggle for her independence; it is the natural companion to her distinctive way of looking at the world. Muriel has a serious approach to life, whereas Alli has a humorous, somewhat noncommittal one. She laughs when a word or phrase strikes her as funny and seems not to be inhibited by the conventional use of language. She instantly recognizes and shows no respect for the facades which the other two women have erected against each other. She also recognizes how alike Rose and Muriel are.

Muriel's apparent self-control slowly dissolves away under the influence of this disruptive being. She feels acutely uncomfortable being with her 'indiscreet' former lover. Added to this is the unresolved nature of the relationship: Muriel considers it to be over, but Alli stubbornly refers to the farm as her home.

Eventually, Alli discovers and begins to play on Muriel's feelings of guilt. She describes the inhumane treatment she had been receiving at the public mental hospital in horrifying detail, while Muriel becomes more and more anguished by the re-

alization that she may have deserted Alli when Alli needed her most.

Finally Muriel embraces Alli and blurts out the truth about their relationship. The great defensiveness with which she makes this confession is in immense contrast to Rose's smug pride at being engaged for a second time. Rose slaps her daughter in anger and Muriel leaves the house.

Rose and Alli have a stilted and somewhat amusing dialogue once they are left on their own. Alli tells lyric anecdotes about her recent past. Rose frets about having failed as a mother and worries about the impression Muriel will make on her fiancée. When he finally phones, Rose decides that she must book Alli into a hotel before picking him up.

Islands is an insightful look at the relationship of one woman to her mother and her ex-lover. It is rich and humorous and full of the kinds of things that most women could relate to. The characters are authentic, their conflicts and the ways they choose to deal with them are perhaps too real.

Although the play stood up well on its own, it does seem to end abruptly. This hopefully indicates that Hollingsworth intends to write a sequel. *Islands* is itself the sequel to *Alli Alli Oh*, another one-act play which takes place on the evening that Alli and Muriel split up. The first play was a good introduction to Alli, whereas *Islands* tells us more about Muriel. The playwright who has given us such compelling characters and such an interesting plot almost has a duty to let us know what eventually becomes of Muriel and Alli.

The New Play Centre's production of *Islands* was certainly also worthy of praise. The makeshift quality of the set was more than compensated for by the accomplished acting. Patricia Ludwick, Doris Chilcott and Anna Hagan took their direction from Kathleen Weiss.



Fresh from the West Coast Women's Music Festival where she braved the critical audience of the open stage, Carol Weaver recently packed the Arts Club Theatre for her Vancouver debut concert. Since then, Carol has been warmly received at the "At Last Coffee House" in Victoria, "Sisters" and the more sedate "Steer and Stein" here in Vancouver.

An engaging artist in the folk idiom, Carol's repertoire embraces the works of such well-loved performers as Margie Adam, Cris Williamson (is any woman's concert complete without "Song of the Soul"?), Holly Near, and native South American David Campbell, as well as a goodly and vibrant selection of her own writings.

Her up-coming engagement at the Soft Rock (April 14) marks Carol's "big-time debut," and a celebratory event for the Women's Community. Plan to be on hand and enjoy.

By Design distorts lesbians

by Catherine Kerr

When Claude Jutra's *By Design* was discussed on the PBS television show *Sneak Previews*, the reviewers explained that the movie is about a lesbian couple who want a baby and who must inveigle a male acquaintance into siring the child. A short clip of the film disclosed the moment when the women confess they had been trying to use this man as a stud, and he, shocked, says "I thought you cared about me." Helen, the would-be mother, replies "I do care about you. That's why it didn't work."

What clinches the male-mindedness of this plot is that Helen's heterosexual choice is an ass-grabbing photographer who is so obsessed with his male prerogatives that he cannot even pose a model without giving a running sexual interpretation to her postures (which, of course, he dictates). If I described how the movie goes on to depict a feminist social worker as a nervous flunky, and if I mentioned the total male self-projection evident in the idea that Helen must have an orgasm in order to conceive, I would only be covering some of the more obvious distortions in *By Design*. But I'll have to admit that I stayed through only about half of them.

I had heard that Jutra had excluded lesbian sex from the film because he did not want to approach the subject voyeuristically. What, then, are we to make of the scene in which the more statuesque of our "lesbians" is sitting naked astride the thighs of one

male while her partner is lying pinned under the toiling lardy torso of another? I made it my cue to depart.

There is a pornographic tradition of films that invite you to view "lesbians" being sexually aroused in environments dreamed up by men. This whole movie is such an environment. The relationship of the women is established only as a prop for male preconceptions; it reveals nothing of the emotional and erotic domain that women inhabit with one another.

There is a pornographic tradition in films that invite you to view 'lesbians' being sexually aroused in environments dreamed up by men. This whole movie is such an environment.

No film that starts this badly can end well, so be warned: at least seventy minutes of *By Design* was achieved by fitting certain superficial lesbian possibilities around the male delusion that even the creepiest lecher on the block is fundamentally necessary to the fulfilment of a woman.

Around the time that PBS was reviewing *By Design* I received a letter describing how the Ministry of Communications is reviewing

continued on p. 26

LETTERS

Working class woman addresses feminists

Dear Sisters,

I would like to address the subject of being raised poor and female and how that has been for me within the Women's Movement. I was born in Sarnia, Ontario in 1951. When I was three years old my parents returned to their native home place in Co. Donegal, Eire, to live on a small farm. I have four sisters and five brothers. We had "Sunday best" clothes which were usually new, otherwise it was hand-me-downs for the remaining days. My mother made us petticoats and sheets from cotton flour bags. Each child had daily chores to do before and after school. I'd milk cows, wash dishes, take in bags of turf for the fire and carry heavy buckets of water from the well. We had an outdoor (non-flush) toilet about 200 yards from the house and used grass to wipe our asses. I participated in farming activities like herding sheep, setting and gathering potatoes, making hay, plus household tasks which included scrubbing a large cement floor on my hands and knees weekly. Sometimes my childhood feels like I've lived in the slave era.

The school I attended had two teachers - one took pupils from 5-9 years, the other from 10-14 years. I was the only girl in my class with three boys. I lived in fear of the teachers and I don't remember getting any intellectual stimulation throughout this period. One of my teachers spent most of her day heating her ass against the open fire whilst we sat frozen at our desks. The other one spent much of his day masturbating behind his high bench. (no joke). If you got beaten at school by the teacher you weren't tell your parents as you would only get another beating from them for being "bad" at school.

Next I went to the Technical School and learned Commerce and Domestic Science. My parents couldn't afford to send us to Higher Education until it became free, which the three youngest members of our family were not able to avail themselves of. After that I won a scholarship to a boarding school for one year. My education complete in Eire, I had no option but to become a human export and go to England where I could train as a nurse and get paid for it (in Eire I would have had to pay for the same training). Some years later I got sponsored to train as a social worker. It was not until this period that I had to confront a library - that was so scary for me. My book exposure was mainly restricted to a few unimaginative text books throughout my school years and my parents never bought any books for the family. Even today my family's nearest town Letterkenny which has a rural population of 8,000 people has a "Public Library" which consists of a small room lined with a few old books.

So with the above background I first entered the Women's Movement in 1976 whilst in London, England, through a women's consciousness raising group and Women's Aid (an organisation for battered women). Politically I didn't know the left from the right, felt completely raw and terrified. It felt like I'd fall to pieces everytime I ventured to open my mouth to speak, and because I was so scared and had so little information, I thought all these other articulate women would think I was stupid and even neurotic. They were however good women and made special effort to explain their jargon language and treated me with respect.

I came to Vancouver, B.C. in March 1979, lived with you until May last year when I returned to live in Eire on a permanent basis. Once in Canada I was eager to de-

velop politically (having enough space and distance away from Eire and England seemed essential to me for this to happen). To do this I embraced many facets of the Women's Movement; worked within the B.C. Organization to Fight Racism; joined a study group within the Workers Communist Party; as well as worked for a wage to live on. May I add here that I have been a single parent since 1973. My time with you was well spent. It was lovely to explore my Canadian culture and yet treasure being Irish too.

O.K. so I wrote this poem that follows.

Struggling with the Bourgeois clique within the Women's Movement

You have to be here, you have to be there
You have to make yourself visible everywhere
If you're seen around, then perhaps you're sound
If you want to connect - get "politically correct"
If you go to their dances, they'll watch who you'll romance with
If you go to their meetings, you might take some beatings
For if you speak out, it upsets their bourgeois rut
And if you are quiet, they think you can't fight
But I need some space away from this race
My body to nourish - my being to flourish
So if I'm away for more than a day
Don't you worry about that, for I'll soon be back
I know my own track, so get off my back
Because the working class poor - knows what to endure
When to move on and when they belong.

14/6/'81

It reflects my own experience within our Women's Movement and my determination to be united as sisters. The discomfort I felt and the skills necessary to survive as a woman worthy of recognition are blatantly obvious. My aim is not to evoke a defensive response from individuals or groups, but rather to stimulate safety for other women (especially 3rd World; raised poor and working class) to speak out and share what it's like for you wanting to enter or being involved and part of the Women's Movement. The mental and/or physical abuse encountered by many of us especially as children made us victims of a classist, sexist, racist and adultist society and climbing out of the fog in adulthood isn't easy for any of us. Many of us shake and cry for hours alone or with loved ones shedding the pain that was done to us so as to develop sufficient strength to speak out or even mumble at a meeting, in the hope we will be heard and respected by our sisters (and brothers). When we remain silent it is because we are frozen in our fear, we are silently screaming for your HELP.

Do chara (your friend),
Caitlin Ni Chailchoir

"We ain't no Cinderellas!"

Dear Kinesis:

The last issue of Kinesis we enjoyed - it was great to see an issue about musicians and artists in our community.

However the article "Cinderella's of Rock" by Janie Newton-Moss and Joy Thompson we were not so happy about.

We understand the intention behind the article to be a good one, but the research job, particularly in regards to us, was so poor that the facts about us were almost entirely incorrect. Just for the record, Naomi, who used to sing with us, has never had anything to do with the band Magic Dragon; our guitarist Elaine Stef is not

playing with Junco Run (she did 2 gigs with them and left the band months ago); Conny Nowe, our drummer, is not "returning" to Junco Run, but playing with them (she used to play with some of the same people in a band called Tin Twist, but that was years ago). Annie Moss (Junco Run bass player and singer) wasn't mentioned at all and she's an excellent musician! Janet Lumb is not playing with Ad Hoc - which doesn't exist anymore. We are still called The Moral Lepers, still playing together and neither Marian Lydbrooke or Bonnie Williams are "lost" to the local music scene.

This may seem like quibbling, but if it's worth writing about, you might as well get it right.

We don't wish to put them down or harp on about it, but we'd appreciate being contacted in future - all of us are around in the community, and we'll be pleased to let people know what's happening.

The Moral Lepers (we ain't no "Cinderellas")

Positive feedback on pap smear info

Kinesis:

I'd like to congratulate you for printing the Health Collective's excellent insert, "A Feminist Approach to Pap Smears." The booklet provides vital information in a way that is both accessible and de-mystifying, enabling women to gain more knowledge, and thus power, over our own health concerns. We have incorporated the insert into our clinic volunteer training. The response has been overwhelmingly positive.

Marcie Bell

Planned Parenthood Vancouver

Authors rebut physician's criticism

Kinesis:

We are responding to Dr. Kirsten Emmott's letter which appeared in the March issue following our article on a feminist approach to Pap tests.

1. Because we wanted our information to appear in a Kinesis supplement, space considerations necessitated cutting several sections of the original text. The topic of one of these sections was laser therapy. We have been very interested in this treatment since, in the hands of a skillful user, it seems to be very precise and this may enable the abnormal tissue to be destroyed leaving healthy surrounding cells intact. Our information on laser therapy is in the files at the Women's Health Collective. As far as we are aware however, laser therapy has not been available in B.C. since 1981.

2. Robin's healing herstory was also cut and details of her lesion were left out. Regression because a punch biopsy cuts out the lesion is possible if the area of abnormal cells is very small. Robin's lesion, however, was noted twice by the specialist at colposcopy to be an "area of atypia surrounding the os, extending into the endocervical canal." Because of the extension into the os and the large area of the lesion, cryosurgery was ruled out. This was probably also part of the reason the first specialist mentioned hysterectomy at the first colposcopy. At both colposcopies only one biopsy was taken at 6 o'clock. Those biopsies did not take very large sections of the cervix so, it is unlikely that it would have taken out a lesion which surrounded and extended into the cervical os.

3. We do not particularly feel reassured about the effects of synthetic hormones by the recent disclosure that not as many DES daughters have gotten genital cancers as

LETTERS

previously predicted. Two recent studies have shown that male offspring have been harmed more than expected, and that DES daughters have a higher incidence of the wart virus found on the cervix than other women not exposed to the drug in the womb. Perhaps the drug has weakened the cervical cells making it easier for infection to take hold. It seems obvious to us that the vast case against the use of synthetic estrogens will continue to escalate.

4. Lastly, we find some of Dr. Emmott's attitudes to be typical of many doctors. These doctors see their patients who take their disease very seriously as showing "extreme anxiety", while they suggest more severe surgery for their "transient and irresponsible" patients. We think that each woman should be aware that the extent of her disease may be "overcalled" so that in the group of all women, there are fewer that are "undercalled." That information is not usually included with the recommendation for a particular surgical procedure. Women need to demand accurate and complete information around their medical treatment and to make decisions individual to their needs and circumstances. Contrary to Dr. Emmott, we think that it is possible to approach surgical treatment cautiously, use natural healing, and be critical of the health industry.

Robin Barnet and Rebecca Fox

D&C poses genuine risks

Kinesis:

In her letter commenting on the article on abnormal Pap smears which appeared in the February *Kinesis*, Kirsten Emmott expresses impatience with Robin's fear that she might get PID from a diagnostic D&C. Kirsten states... "(getting PID from a D&C, of which the risk is probably one in two or three thousand, if that) when it is a question of diagnosing cancer!"

Actually, the risk of getting PID from a diagnostic D&C is from 0.3 to 0.5 percent; in other words, from three to five women develop PID in every group of one thousand women undergoing diagnostic D&C. This figure is approximately ten times higher than Kirsten guessed it would be.

Anyone who has ever had PID, or anyone who has ever known a woman who has been disabled from this serious disease, is fearful of procedures which might lead to PID. Questioning the need for such procedures and exploring alternatives before making a decision seems to me to be a wise and brave way to deal with this fear in a non-emergency situation.

Maureen Leland Moore
Member of a Health Collective group
producing a booklet on PID

Humour appreciated by local feminist

Kinesis:

I expect you will receive some criticism for your "Survey of Feminist Culture" in the March issue of *Kinesis*. I for one got a lot of enjoyment out of it and thank you for it. Besides providing some much needed levity in these difficult times, satire which is not vicious in its intent also has a serious and useful purpose.

Humour can give us a valuable perspective on our lifestyles and beliefs; it can help us to see that the social rules and conventions we live by and hold so dear are transitory and very particular to a generation, a culture, a geographical location, and are by no means so refined and advanced that they should necessarily be foisted on

anyone else. Similarly we can use humour to help us recognize that our political philosophies are (or should be) always evolving and that the last word is not yet in on anything.

Maybe if we can look at ourselves and our cultural idiosyncracies with a bit more humour and detachment, we might also be less righteous and more gentle with each other. How we go about the serious work of creating a world based on more fair and humane social and political arrangements then we have now is enhanced by an understanding of the limits of any one sub-group, no matter how noble its aspirations, the limits of time, place and culture. We need this perspective if we are to keep broadening our awareness and making the necessary bridges and connections. Satirical humour can be a mirror to our limitations and a vehicle for expanding our perspective.

Annette Clough

Leave fashions to the Vancouver Sun

Kinesis:

The special issue of *Kinesis* 1983 Women's Day issue was certainly reflective of the white women's movement today. CONSTIPATED. An issue on fashion and culture is an insult to non-white women who are faced with high unemployment in our communities, live daily with the subtlety of Canadian racist attitudes, (there is nothing else like it), denied adequate childcare facilities, confined to living on reserves, confined to ghettos, denied adequate housing, denied (not even equal) job opportunities, denied an education that does not lie about their herstory, denied the mobility that this society allows people of white skin colour...and the list can go on and on...

How about an issue on WHITE PRIVILEGE IN A LAND THAT WAS BUILT AND SURVIVES ON PARASITISM. Let's leave fashions to the Vancouver Sun.

Carolyn Jerome



Conditions Cover graphic © Irene Peslikis, New York

Where were the fat women?

Kinesis:

23% of the population is FAT. In Canada, population 22 million, this means 5,060,000 people are FAT, of that 57% or 2,681,800 are Women. Although we comprise a healthy percentage of the population, manufacturers still refuse to produce clothing for us unless they charge a Queen's ransom. NO NEW CLOTHES, NO USED CLOTHES, NO FEMINIST CLOTHES.

Where an average size woman may spend approximately one hour buying an article of clothing and perhaps another hour to hem or alter the garment, FAT women spend one hour buying material, patterns and notions, then several more hours, cutting sewing and fitting a garment to have clothes at a comparable price. At that patterns are not sized for FAT women, simply enlarged so the fit is still not a good one. As a FAT woman more of my life is used up on basics that average women take for granted, and sewing skills are mandatory rather than optional.

In last issue's "Feminist Fashion" spread you took a light hearted feminist poke at the fashion industry and feminist fashion. Of the 19 women shown only 1 comes close to being described as FAT and my calculator tells me that 23% of 19 is 4.37.

I hypothesize several possible reasons for the imbalance in this fashion spread: (a) the photographer and *Kinesis* have not embraced the fight against FAT PREJUDICE as their own.

(b) they do not know 23% of the population.

(c) *Kinesis* considers FAT women not Feminist, or not fashionable.

(d) at some near future date *Kinesis* plans to publish an extensive report on FAT Liberation, complete with photos of BEAUTIFUL, FAT, ROBUST WOMEN.

In addition I noticed that women of colour, disabled women, children and older women were conspicuous by their absence. Could it be that these women were not feminists or perhaps not Fashionable.

I was quite mystified to find such an article printed in the same issue as my letter to the editor about a previous article containing FATISMS, where I clearly pointed out that FAT women are denied clothing, as well as medical care, employment and housing. I can only assume then that the editors of *Kinesis* have some reason, other than ignorance or oversight, for the exclusion of FAT women, and disabled women, women of colour, children and older women. I would like to see this reason in print.

Bonnie H. Ramsay

A Fat, Attractive, Intelligent, Talented, Agile Woman

P.S.: Any FAT WOMEN who would like to subscribe to the only fashion magazine for them, B.B.W. Big Beautiful Woman, (not available on newsstands in Canada) send \$14 US to 5535 Balboa Blvd., Suite 214, Encino, CA 91316 U.S.A. It may not be feminist but it is fashionable, and occasionally has articles about our oppression.

Ed. note: *Kinesis* did not choose to seek out any particular type of woman for the Fashion spread according to her age, race, size, or any aspect of her appearance. Rather, our photographer went to Sister's restaurant one rainy Saturday afternoon and took pictures of any woman who was interested in participating in the satire.

Thanks for the issue

Kinesis:

Thank you, thank you, thank you - what a delightful I.W.D. issue you sent! I loved the questionnaire, there were more and better articles, and it wasn't all doom and gloom. I know you have to print the serious stuff too, but how nice to have a little fun.

Keep it up, please.

Lark



LETTERS

Open letter
from Oakalla

Dear Kinesis:

On January 20, 1983, while we were traveling along the Squamish highway, we were stopped by cops posing as highway flagpersons. Seconds after the vehicle stopped, at least 30 men in camo fatigues, armed to the teeth with automatic rifles, shotguns, large caliber handguns, and teargas, in unison attacked the vehicle we were in.

All the cops were screaming hysterically while they teargassed us, ripped us through broken glass, and threw us on the ground. It was horrible having to lay passive to the whims of these crazed military extremists and their guns. We could imagine how other womyn felt in other countries especially being unarmed and having to survive and accept the horror and death of a military attack on their villages and homes. The feeling is too extreme to explain. It suddenly becomes very clear that these men with their guns are ready to kill you.

What is happening in Canada today in reaction to the recent sabotage to the B.C. Hydro Cheekye-Dunsmuir line and the firebombings of the Red Hot Video porn outlets is not unconnected to the political repression used against people resisting in other parts of the world. In other countries where the liberation movements are strong and active enough to threaten the government and corporate interests, the counter-insurgency forces respond instantly with extreme violence. The ultimate weapon of the people has always been militant resistance and all police states are constantly developing their violent repressive apparatus to use against the people.

Being womyn-identified, politically conscious environmentalists and determined to challenge the power and profit motives of this patriarchal society that ensures the rape and mutilation of our Mother Earth, we refuse to accept their labels of us as

terrorists. We know that there are many sisters who share our radical analysis of the issues surrounding the charges we face. For centuries the authorities have reacted violently to womyn who resisted; they used to brand us as "witches" and burn us, now they label us "terrorists" and will try to bury us in their cement tombs.

Since our arrests, we have felt a responsibility to the womyn's community to outline why we feel the womyn's movement must transform itself into a womyn's resistance movement that is capable of smashing corporate patriarchy.

The world has almost always been dominated by patriarchal societies but none so manifests the male qualities on all levels and has stripped womyn of all value as the modern industrial culture. It is the historical epitome of patriarchy. Office towers, cars, strip mines, and nuclear arms are the physical tribute to MAN. There is no balance in the corporate industrialized world. There is no room for sensitivity and sharing. The balance is tipping over dangerously towards the nuclear precipice and extinction.

The capitalist economic system has become so pervasive throughout society that its relations and values of consumerism permeate all aspects of our lives. As a result of this, people have become blind and incapable of experiencing the richness and depth of the natural world - forests, mountains, water, animals, and other humans.

The same institutions and values that teach people to see trees as lumber, mountains as mining resources, old people as pensioners and children as unruly trouble, teach us that womyn are sex objects. The rape of forests by lumbering companies and the rape of womyn can ultimately be attributed to the same criminals - the men who rule the industrial complex. The decision to designate vast areas of the earth as "sacrifice areas" in the name of industrial progress and the decision to sacrifice the El Salvadorean people in the name of "freedom", is made by the same womyn exploiters in control of the multinational economy.

The wealthy fur companies that purchase seal pelts are the same companies that use womyn as sex objects to sell their fur coats.

It is not possible in this society to be a 'liberated' womyn without being in a constant state of conflict and struggle. However, if our conflict and struggle is not guided by a consciousness of the magnitude of the problem, then our energies will be misdirected and futile.

We do not want equality and equal pay in this patriarchal society. We do not want equal job opportunities to work in their office towers, their lumber companies, their nuclear power plants. We do not want to be aggressive, competitive female replicas of the men that rule this society. We want to develop a feminist resistance movement that embraces a means of survival that allows us to flourish and grow as rich human beings living in harmony with the earth.

The womyn's movement cannot be a one-issue oriented struggle but must understand and embrace the ecological struggle, indigenous people's resistance, and anti-imperialist liberation movements because the same patriarchal institutions that perpetuate our oppression also oppress the animals, the indigenous peoples, the third world peoples, and the earth.

The authorities plan to use the threat of imprisonment to contain the development of any forms of resistance that are not State-sanctioned. They believe that prisons will be an effective deterrent to us, yet they do not understand that the true spirit of freedom cannot be subdued. We want people to know that our physical freedom may be limited but mentally, we remain free. Our group unity is strong and individually we are all politically dedicated to living through this crap.

We feel strong solidarity with feminist womyn who are dedicated to questioning themselves for truth and who have the sensitivity and political consciousness to never create power struggles and oppressive orders again!

Julie Belmas, Ann Hansen
March 15/83, Oakalla Women's Prison

Bulletin Board

FIREWEED IS PRODUCING A WRITING ISSUE.
Deadline for submissions with SASE to
Fireweed, Box 278, Station B,
Toronto, Ontario. M5T 2W2

WOMEN WHO HAVE VEHICLES ARE NEEDED to help
drive *Kinesis* around to bookstores.
Phone Emma at 873-1427.

KINESIS NEEDS HELP each month with mail-
out. We need people to fold, stamp
and label the newspaper, as well as
vans to distribute it to various book-
stores throughout Vancouver. So, if
you have time (a couple of hours per
month) or a vehicle, call 873-5925.

CLINICAL PSYCHOLOGIST/FEMINIST THERAPIST
M.S. Ed. A combined psychodynamic
approach for individuals, couples with
difficulties. J. Levy, E. 11th Ave.,
874-0429.

WANTED: TO SHARE TRANSPORTATION with
woman to Montreal in the next few months
and perhaps share accommodation upon
arrival. Phone: 253-0145

WOMEN ARTISTS SPACE AVAILABLE. Fifth
Floor Studio, \$100 a month.
3520 Main Street. Phone: 875-1897 or
255-5968.

HAVING TROUBLE FINDING ANOTHER FEMINIST
mother on the park bench? If you are
a new mom with a child under 3, and
would like to get together with other
feminist mothers to talk about things
like child care, feminist perspectives
on mothering, sex role stereotyping of
our children, our work-paid and unpaid,
changing relationships (or whatever
else is on your mind because of this
new baby in your life) call Diana
Ellis (733-1058) or Patty Moore (873-
0926). We're wanting to participate in
a feminist mothers discussion group,
preferably on Thursday evenings twice
a month.

THE PARADE COMMITTEE OF THE B.C. REGIONAL
Lesbian Conference is looking for a
women to volunteer time and energy as
martial arts and/or parade organizers.
Please call 873-3175 or 879-9721.

AS A VANCOUVER, B.C. writer I am compiling
an anthology, working title "A Maternal
Maze: What Mothers Experience When Their
Child(ren) is Sexually Abused," being a
volume of journal excerpts, poetry,
essays, letters and short stories.
Please send contributions to: (SASE)
Ms. J. Hamilton
46-810 W. Broadway
Vancouver, B.C. V5Z 4C9

FEMINIST THERAPIST. Sliding Scale.
Individuals, couples, groups. Phone:
Maggie Ziegler at 251-3215.

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the future of the National Film Board, and
how funding for the NFB means funding for
Studio D, the only publicly funded, women-
run centre for women filmmakers in Canada.
A recent federal commission has recommended
that all public money for films be deliv-
ered through the Canadian Film Development
Corporation.

The Development Corporation, according to
Studio D, has an abysmal record vis-a-vis
women: it does not fund women's projects;
it funds projects with no commitment to
the employment and/or training of women;
and it funds projects derogatory to women.
Claude Jutra's Canadian-made movie is per-
fectly timed to demonstrate this point and
to back up Joy Johnson of Studio D when she
says "The last mirror Canadians need is the
one that reflects a monolithic, singular,
masculinist, Hollywood-made-in-Canada view
of the world."

If someone is collecting dimes for The A
Woman Needs A Man Like A Fish Needs a
Bicycle Trophy for 1983, I'll give a dime
and nominate Claude Jutra in the film
category. But I'm saving my postage stamps
so I can write to Francix Fox on behalf of
Studio D. If I have spared you the expense
of a ticket to *By Design*, maybe you could
do the same.

For more information, write Studio D at
P-43, P.O. Box 6100, in Montreal. If you
know enough already, write to the Honorable
Francis Fox at the Department of Communica-
tions, Journal Tower North Building, 300
Slater Street, Ottawa, Ontario.

BULLETIN BOARD

EVENTS

CHERYL SOURKES, Street Photographs,
Cobourg Gallery, 314 Cordova St. West,
Vancouver, B.C. Phone: 688-0866
April 6-30
Tuesday-Saturday - 12-5

MARY WATKINS, noted jazz composer/arranger/pianist, IN CONCERT:
Hot Jazz Club
Monday, April 4, 8:00 p.m.
36 East Broadway \$5.50
Workshop in Composition and Arrangement
(premises courtesy Jerome's Music Centre) 1431 West Broadway 10:00
Further info and childcare, phone
Call: 521-1688, in the morning

PUB NIGHT: CONCERNED CITIZENS FOR CHOICE ON ABORTION
Friday, April 8, 8:00 p.m.
Oddfellows Hall
1720 Gravelly Street

ARTISTS OF THE ATLANTIC PROVINCES
Mirrorings, Reflections: Women
at: Women In Focus Mon - Fri:
456 West Broadway 10 - 5
March 22 - April 19 Sat: 12-5

CANADIAN FARMWORKERS ANNUAL CELEBRATION
Saturday, April 9, SUB Ballroom, UBC
5:30 Doors open
6:00 Indian Dinner
8:00 Program: Cesar Chavez, Bob
Bossin of Stringband
Bhangara Dance Group 10pm-1am
dancing with Hard Times Review
\$10 to \$100 donation.
Tickets: 430-6055

FAMILY FILMS: "Great Muppet Caper"
Ridge Theatre, "Mary Poppins"
Saturday, April 9, 1:00 pm
3131 Arbutus Sunday, April 10, 1:00 pm
Adults \$3.50; Children \$1.50; Family
Rate \$10. Advance Tickets Recommended
681-3748

CONNIE KALDOR
Queen Elizabeth Playhouse
Sunday April 10 8:00 p.m.
Tickets \$9 \$10

BENEFIT: VANCOUVER INCEST & SEXUAL ABUSE CENTRE SOCIETY
An evening of dinner, entertainment
(by the Angel Band) and dancing at
Sister's Restaurant Tuesday, April 12th,
6:00 p.m. to 2:00 a.m. Tickets are \$15;
\$10 unemployed. Available at Ariel Books,
Women's Bookstore, Octopus East and Sisters.
No tickets sold at the door. Women only.

CAROL WEAVER
April 14, 9:00 p.m.
Soft Rock Cafe
1925 West Fourth Avenue
734-2822

ERIN MOURE: Work to Write poetry series.
She will read from her new book Wanted Alive, Thursday, April 21st at 7:30 pm,
Mt. Pleasant Public Library, Kingsgate
Mall, Kingsway and Broadway.
Sponsored by Vancouver Industrial Writers' Union.

SANDRA BIRDELL will be reading from her
new book Night Travellers on Sunday, April
10 at five o'clock p.m. The event is to
be held at Ariel Books. Wine and Cheese.

DANCE: Regional Lesbian Fundraising Comm.
"Spring Magic"
Friday, April 29
Capri Hall, 3925 Fraser Street
Tickets: Ariel, Women's Bookstore,
Octopus East



As the world edges ever closer to the
brink of a nuclear disaster, people all
over Europe and North America are taking
to the streets. They are demanding an
end to the arms race generally, and
specifically are attempting to stop the
testing and deployment of the cruise
missile.

WALK FOR PEACE is an opportunity for
the people of Vancouver to show the
strength of our own opposition to
nuclear madness. The walk across the
Burrard street bridge is April 23.

The **PEACE CAMP FOR SURVIVAL** is a
noon to noon vigil to be held April
22 at the U.S. Embassy. The people
who camp overnight will rally at
10 o'clock, April 23, and join the
Walk for Peace.

HOLLY NEAR AND RONNIE GILBERT
Queen Elizabeth Theatre
Saturday April 23 8 pm
Tickets \$9 \$10

WORKSHOPS

SOUTH SURREY/WHITE ROCK WOMEN'S PLACE
Women's Sexuality: Discussion Evening.
April 26: 7-10 p.m.
Instructor: Anne Davies, M.A.
Fee: \$10.00

Single Mothers' Group
Facilitation: Kathy Sinclair
Time: 9:30 a.m. - Noon. Fee: \$60.00

For further info on these and other
workshops, contact the South Surrey/
White Rock Women's Place at their new
location: #102 - 1548 Johnston Road,
White Rock, B.C. V4B 3Z8
Phone: 536-9611

PSYCHIATRIC DRUGS: a series of talks on
their effects, hazards and alternatives,
presented by Vancouver Women's Health
Collective.

April 7: Valium and Other Minor
Tranquilizers.

April 14: The Major Tranquilizers

April 28: Lithium and the Anti-Depres-
sants

May 5: Alternatives to Drugs

Mt. Pleasant Public Library
370 East Broadway
7:00-9:00 p.m. FREE ADMISSION
For childcare, phone 736-6696

GROUP DISCUSSION for increasing self-
awareness and enjoyable exercises.
Followed by coffee party.
At **WOMEN IN FOCUS**, 456 West Broadway,
Friday, April 22, 7:30. 669-9807.
Donation.

VISUALIZATION FOR SELF-HEALING

Sunday, May 15: 10 a.m.-5p.m. \$20
AUTOGENIC TRAINING: A Relaxation Tech-
nique
Six Mondays beginning May 16 \$25
To register call **KRISTEN PENN**: 872-0431

GROUPS

THE RADICAL REVIEWER plans to start
publishing four times a year. Deadlines
will be the 1st of January, April, July,
and October. We are interested in
creative and/or autobiographical works-
in-progress as well as critical work on
women in science and technology, science
fiction, detective novels and analysis
of feminist periodicals in general.
We also need film and theatre reviews.
If you have ideas, suggestions or
finished work please contact Cy-Thea
Sand at P.O. Box 24953, Station C,
Vancouver, B.C. V5T 4G3

LESBIAN GROUP-FAMILY SERVICES continues
to provide resources for lesbians in
Vancouver, offering groups for general
and specific subject discussion as
well as counselling to individuals and
couples.

This spring a group for lesbians of any
age will be offered, to talk about
issues relevant to the members of the
group, share experiences, offer mutual
support, whether they are just "coming
out" or have long been open about their
sexual orientation.

Family Services: 1616 W. 7th Avenue,
April 19-June 7 from 7-9 pm.
Leader: Janice Pentland-Smith.

APPLIED MEDITATION GROUP FOR WOMEN-in the
Coquitlam area. Energy circles,
affirmations, visualization. 6 Tuesday
mornings, beginning April 26. \$20.
Phone Evelyn Sloboda at 461-0156.

ON THE AIR

THE LESBIAN SHOW ON CO-OP RADIO, 102.7FM
every Thursday night - 7:30-8:30 pm.

WOMAN VISION ON CO-OP RADIO, 102.7 FM
Listen out on Mondays, 7-8 pm. News,
views, music on WomanVision, the program
that focusses on women.

RUBYMUSIC ON CO-OP RADIO, 102.7 FM from
7-8 each Friday night. Join host Connie
Smith for an hour of the finest in
women's music: pop, gospel, folk,
feminist and new wave.

WOMEN'S EYE VIEW ON THE KNOWLEDGE NETWORK
Tuesdays at 12:30 pm and Wednesdays at
9:30 pm.
Past and present stereotypes are chal-
lenged as this series (Jan 11-May 10)
explodes myth surrounding women in
trades, sports and advertising.

STAY TUNED FOR CO-OP RADIO'S 7th annual
Fundraising Marathon April 29th through
May 15th. Seventeen days of day and
evening programming; highlights from
the golden days of radio; children's
stories from around the world; local
celebrities; jazz, rock, women's and
international music.
Gift certificates from supportive
businesses will be given away on the air.
Your donations and memberships will help
keep community-owned radio alive!

CLASSIFIED

TAX CONSULTANT/BOOKKEEPER, Bonnie H.
Ramsay, Phone: 251-3803.

KEYBOARD AND/OR HORN PLAYERS wanted for
mixed band with socialist-feminist
tendencies...Call Jane (255-7276) or
Julius (253-6222).